

Calvin College: concern for Canadian students

by Louis Tammings

Calvin College now counts about 270 students from Canada among its total student-body of near 3,900. That percentage is not high considering that about one-fourth of the membership of the Christian Reformed Church lives in Canada. But the number is encouraging when compared to some years ago. In 1972, for instance, there were only 152 students from Canada at Calvin College.

The increase is due to a number of factors. One is that Calvin has just tried a little harder these last few years to meet the need of the Canadian students. In several respects. One example is finances. In 1972, 28% of the students from Canada received loans from Calvin. During the current year that percentage has risen to 40

per cent. Or in actual figures: loans this year total \$119,865; in 1972: \$56,545. Besides that Calvin is presently making an amount of \$91,600 in grants and scholarships available to Canadian students. In 1972 that amount was \$12,200.

The cost which the average Canadian student faces at Calvin this year is \$3,310 (exclusive of travel and pocket money). Students are grouped in categories relating to their academic abilities and to their financial need. For the "excellent student" with "high need" Calvin makes \$2,340 available in grants and scholarships. For the "average student" with "moderate needs" an amount of \$1,770 can be provided.

During the last full board meeting (the board of trustees is composed of one delegate from each classis of the Christian Reformed Church) a sepa-

rate meeting was held by the Canadian delegates with the president of the College, Dr. Anthony Diekema; vice-president Vande Guchte, and dean of students Rev. W. Stob. Canadian student involvement was thoroughly discussed. Department heads have appraised Canadian academic needs as well. Various departments are now offering Canadian studies. It appears that Canadian universities are acquainted with the college and Canadian graduates have generally been well accepted in Canadian graduate programs. Several honours have come their way as well.

Of interest is, too, a survey which Dean Stob conducted among Canadian students. In summary fashion here are some of their responses. Some 97.8% came to Calvin College, they stated, because they found the integration of faith and learning important; 79% reported that their expectation in this respect were met; 84% agreed that the Calvin student body formed a Christian community; 87% felt that the college provided adequate spiritual care for the students; 80% appreciated the chapel services; 70% thought that more Canadian students would come

to Calvin if costs could be reduced; 70% felt that campus dances should be allowed under proper supervision; 90% reported that they attended church services regularly; 66% agreed that Canadian students get a fair share in Calvin's financial aid program; 92% stated that they had experienced personal Christian concern on the part of their teachers.

Having been part of these discussions as a member of the board for Classis Toronto, I thought some of these impressions might be of interest to the readers of Calvinist Contact. Last fall it was my privilege to spend a week at Dordt College and I understand that a similar concern is shown there for Canadian students. And Trinity College near Chicago has traditionally hosted a significant group of students from these parts. Those Christian colleges will undoubtedly report from time to time in this weekly. It is heartening that these facilities for Christian higher education are available to the young people of Canada and before they enrol in provincial universities it would be worth their while to consider one of these Christian colleges.

Marriage in the Lord

by Mary Vander Vennen

When I was asked to write an article on divorce, I rather glibly agreed. After all, I reasoned, the divorce rate is increasing, everybody finds that regrettable, and yet not much is being written or said publicly by Christians about the situation. I felt that as a counsellor could perhaps initiate some discussion with an article on divorce.

But the longer I thought about what to say, the more I became convinced that there isn't a great deal to be said about divorce. Divorce is the end of a process. A divorce is like an obituary. It is the announcement of a death: the death of a marriage.

My personal position on divorce is fairly simple. Divorce is wrong. The Bible is quite clear that God's intention for marriage is that it be a lifetime union, ending only at the death of one of the partners. All our attempts to distinguish between Biblical and unBiblical grounds for divorce, guilty and innocent parties, etc. seem to me to lead to dead-ends. There are marriages where adultery has occurred which should never on that account alone break up. Even if adultery is persistent and wilful, does that make divorce "right"? Of course not.

But that does not help us very much.

I am not talking about people who regularly take on and shed spouses a la Richard Burton and Zsa Zsa Gabor. That is a tragedy of its own kind, but does not touch the experience of very many of us. I am talking about the kind of couple we know: brought up to believe in marriage "till death do us part", entering marriage with perhaps genuine romantic sentiment and the firm hope that "everything will work out", fortified by belief in the fairy tale ending, "they all lived happily ever after." Some of these couples marry rebelliously against parents' wishes or pastor's advice. Some of them look like the proverbial "made in heaven" match. The individual dynamics of disillusionment vary from couple to couple, but at some point, romance and courtship stop, the "uglies" of self and spouse, children, in-laws, and perhaps external circumstances come crashing in, and one or both comes to an awareness that "loving" has been replaced by apathy or despising, that those quirks which made a person interesting and attractive during courtship have become thorns too

Continued on page 5

Mailing process has been updated

Guardian Publishing Company has updated its mailing process for Calvinist Contact, using a modern Xerox addressing process. The change resulted in a complete updating of our mailing list designed to make our addressing system more efficient.

If you noted errors in your name or address as indicated on the label,

kindly drop us a note informing us of the nature of the error.

We are continuing our dialogue with the Canada Post Office to improve mail delivery of Calvinist Contact, especially now during the post office's development of computerized distribution centres.

Victims given shelters

BANGLADESH (EP) - A shipment of 250 disaster shelters called Hope Houses has been sent to victims of a tornado in Bangladesh by Food for the Hungry.

The Hope Houses, provided by the international relief development agency, are designed to be set up within 30 minutes by disaster victims themselves. They cost less than \$50 each and after being erected are covered with plastic for protection against the elements.

A further 350 shelters will be shipped shortly as funds permit after a tornado killed 600 persons and injured thousands while leaving millions homeless within two days.

Amnesty International acts

GREECE (EP) - Amnesty International has criticized the present Greek government for failing to enact anti-torture legislation and for not bringing to trial all those guilty of torture during the seven years of dictatorship under the Junta of Colonels from 1967 to 1974.

The organization, which works on behalf of political prisoners around the world, also said that the Greek government should compensate torture victims.

Pentateuch for USSR

RUSSIA (EP) - The interreligious Appeal of Conscience Foundation has received permission from the USSR to ship 10,000 copies of the five books of Moses (Pentateuch) as a gift to Soviet Jews.

Foundation officials said the books will be airmailed to make them available to Soviet Jews for Shevout,

the festival of Pentecost (May 23, 24) commemorating the revelation of the Ten Commandments on Mount Sinai.

Mormons prepare for Christ's return

SALT LAKE CITY (EP) - The Church of Jesus Christ of Latter-Day Saints (Mormon) is being readied for the return of Jesus Christ to earth by increasing personal prayer.

Spencer Kimball, president of the 3.5 million member Church, said: "God will yet reveal more important things. Because of the dishonesty, graft and immorality that abounds, the world is in great need of revelations (before Christ returns)."

German missionary slain

BANGLADESH (EP) - West German Hans Werner was shot by bandits in Bangladesh but a companion was able to escape the ambush.

Werner, 48, served with the Liebenzell Mission. He had been involved in a short term project near Daccar, Bangladesh, according to the German Evangelical Alliance.

FOCUS

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NEXT WEEK

CLAC anniversary

VIEWPOINT

Christian living

Sunday: rules or freedom?

For centuries, Christians have been plagued by the problem of Sunday observance. Christ-followers themselves have created a problem out of Sunday.

Sunday is a day of rest. We all know that. But just what does that "rest" mean and how much can we "get away with" on a Sunday. Those questions became a burden for many church-going Christians for hundreds of years.

For generations, Sunday was shrouded in legalism; there were man-made rules for Sunday observance. We said that bicycle-riding was forbidden on the Sabbath and that led to a two mile walk to church on Sunday morning, followed by a two mile walk home again and a return trip later for Sunday school.

Sunday meant a black suit, white shirt and smileless face. It was serious business to go to the house of the Lord. It meant a covered head and long dress for the women.

The day of rest continued to be a day of rules for several years: you may not wear shorts, ride a bicycle, play baseball, watch television, sit on the church balcony without adult supervision, chew gum.

You may: go for walks, discuss the church, ministers, read the denominational periodicals, the Acts of Synod and the church yearbook, and drink coffee. You should wear your Sunday best so that you are constantly reminded that it is a special day.

There are still basic, unsaid rules of Sunday etiquette but the Sabbath has, by and large, taken on a more positive air of freedom. It has, for many, become a day in which you are free from your usual daily tasks of work. You can rest from work at the office,

plant, field or shop. You are given the freedom to take a day off of your spring cleaning. You don't have to do the laundry or shampoo the carpet. All of those things are part of the regular weekly routine of life.

Sunday must be a day of God-glorifying activity...as of course every day should be. It must be a day of freedom which we received through Christ. Sunday has become an ideal family day. Mom and/or Dad are gone all week to various meetings and work-related obligations. Sunday is a day of experiencing God's love through the family unit.

A day of glorious freedom. That is what Sunday is all about. Does God really demand a black suit and smileless face on His day? No. The Sabbath is a day of rest, peaceful rest from the rest of the week. That means, I think, a special day of worshipping God in His house - twice - but also a day of joy within the family.

God commands us to keep the Sabbath day holy and not to do any work. That is the law as laid down by our Lord and we need not add anything more to it: work all week, He says, and do what you have to do, but on Sunday you have the God-given freedom to rest and to keep it holy.

Questions will continue to be asked: is it wrong to play baseball on Sunday, to travel long distances to visit family, to go to the beach, to buy cigarettes? That's all legalism, man-made rules. God tells us simply to keep the Sabbath "holy" - God-glorifying and God-edifying.

Live within that framework, that sole commandment. Let us be freed from man-made oppression. We have that freedom through Jesus Christ.

Keith Knight

BY KEITH KNIGHT

NEWS VIEWS

An election in Ontario

TORONTO - Just a month ago we mentioned in this column how Ontario's minority government was working; meaningful legislation was being passed and implemented.

But all that came to an end on April 28 when Premier William Davis' Conservative government interpreted an Opposition vote against proposed rent controls as a motion of non-confidence. The Tories had proposed an eight per cent ceiling on increase in rents while the Liberal and NDP called for only a six per cent increase. The difference of opinion brought down the Legislature and the next day Premier Davis sought formal approval for a June 9 provincial election from Lieutenant Governor Pauline McGibbon.

During the next six weeks the parties with their respective leaders, Conservative William Davis, Liberal Stuart Smith and New Democrat Stephen Lewis, will be doing a lot of walking, driving and flying across the province in order to muster up as many votes as possible.

Recent public opinion polls showed the Conservatives well ahead of the other two parties in voter support and I anticipate that Davis and his Progressive Conservatives will be returned to office with a majority of votes. That will result in a continuation of the Tory "reign" for more than 35 years in Ontario.

The Conservative government, indeed all three parties, should be confronted with some concrete questions from us as Reformed Christians, especially, I think, in the Conservative domination of the educational life in the province. Many other provinces have extended grants in various forms

to Christian schools and a working relationship has also been established in those areas between school groups and the government.

Efforts to obtain any form of financial aid in Ontario have proved fruitless. There is an open door for dialogue at Queen's Park, but that's all. It is doubtful if the Davis government will budge from its long stand of recognizing but not supporting what has been classified as 'alternative and independent schools.' Perhaps such guarantees may come from, say, the Liberals or NDP. That time for responsible, Christian confrontation has come.

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BY DR.LOUIS PRAAMSMA

THE WORLD AROUND US

Do you still remember the Chinese situation in the twenties, thirties and forties? I am pretty sure that you do not remember overly much of it, apart from the fact that at certain times there were many warlords, and you forgot the names of all of them. There were Chiang Kai-Shek and Mao Tse-Tung, at times the one seemed to win and at other times the other seemed to win, until finally China became a communist country.

It all seemed to be rather chaotic, but there was a party that played according to a certain plan: Mao knew what he was doing. He moved the pieces on the chessboard and he won.

What about the big continent of Africa in our time, in the seventies? With the utmost of due respect I cannot but assume that most of my readers are more or the less confused in their knowledge of the map of this part of the world.

Names have changed and governments have changed in our lifetime. Do you know where to find Mali; where Chad is located; what the difference is between Tanzania and Zambia; which countries surround Uganda?

To be honest, I have a hard time answering these questions myself, but I have a map before me. Now I see the big countries of the north: Egypt,

Libya, Algeria and Morocco; also in the midst, Nigeria, where many of our missionaries are working, and Sudan, Ethiopia and the old Congo which is now called Zaire; and close to the south, Angola which in recent times was decolonialized and became a communist country, and Zambia and Mozambique; and then at the bottom, Rhodesia, Botswana, South West Africa and South Africa. Names, names, names, and so many things have happened in recent times. One government has been toppled and the other took its place. The one strong man has disappeared and the other strong man has appeared. Even the lion of Judah's tribe, emperor Haile Selassie of Ethiopia, who survived exile and war and was Africa's grand old man, was driven from his throne and died in desolation; what a big tragedy!

Yes, but also, what an apparent chaos! It is pretty hard to make head or tail of it; what is really happening in African?

South Africa has been denounced by almost the whole world by reason of its apartheid policy, although only few persons take the trouble to find out and to spell out what is really meant by that apartheid policy, as our former editor Mr. Dick Farenhorst did when he made a trip to South Africa and also

Dr. Paul Schrottenboer did at a similar occasion.

Rhodesia has been the centre of interest for a considerable time because it is urged to set up a black majority rule as soon as possible and the Ian Smith government only wants to do so in a gradual way and not under the pressure of guerilla warfare.

Also Uganda draws time and again the interest of the world press, because of the caprices of Idi Amin who first removed the Jews from his country, then the Asians, and after that time ruled by terror and persecution. What happened in recent times; in the first place the visit of the president of the Soviet Union, Podgorny to several South-African countries; in the second place the tour through Africa of the man who by some still unrevealed reasons is presently referred to as Dr.Castro; in the third place the communist-backed invasion of Zaire.

One must be blind not to see how close these happenings are connected, how they are directed moves on the African chessboard; moves in the direction of engulfing the whole southern part of Africa in one big communist bloc.

What did Podgorny say? He issued a joint statement with three black

nationalist leaders in which he called for the removal of the last traces of white rule in southern Africa and pledged permanent support for armed efforts to overthrow the white governments of Rhodesia and South Africa. What was Castro's big idea? His soldiers are still in Angola and can be used in any country which wants communist support.

What does the invasion in Zaire mean? It is being invaded from its neighboring state Angola. According to some reports the invading army consists of former Katanga policemen, led by Cuban officers. Katanga is the southern province of Zaire, rich in minerals, especially in copper.

It seems to be all part and parcel of a very well-considered strategy; if this strategy will be successful, South Africa, South West Africa and Rhodesia will be isolated from the rest of the continent; the next step will be a ruthless war in this part of the world. And, if the eyes of the rest of the world will not be opened, the next step will be the extension of the Soviet and Cuban colonialism to a large part of this continent. This is a very real threat, especially because America and all the Western nations don't want at any price a repetition of the Vietnam-situation.

Chaos or chessboard

LETTERS

A swipe at parents, church and youth?

Dear Sir:

When I read the article "Having a youthful relationship" in the April 1 issue of Calvinist Contact, it reminded me immediately of the amoral, John Gilbert radio phone-in. It is hard to believe that such things are printed in a Christian paper, because I consider that here the authors take a swipe at the parents, the church, and even young people themselves - a swipe at the parents because it leaves the impression that they have not taught their children love and respect; a swipe at the church because readers may be led to conclude that the church has given up on guiding its youth in the paths of uprightness; a swipe at the youth themselves because it portrays them all as selfish and worldly.

Undeniably, these are difficult times for parents, church, and youth, but reading an article such as this which only reports on negative reactions of some young people, without even giving a hint that these young people were given wise, Christian counsel, makes me very sad. I ask the question, "What are the authors trying to prove by such negative reporting?"

To me it seems that there are two possible answers to that questions. First, the authors are irresponsible, meaning only to expose some problems without being able to offer positive, biblically-sound solutions to these problems. This I can hardly believe, since the authors are graduates of two fine Christian colleges, Dordt and Calvin. The second answer possible is that the article is incomplete, and that solutions will be given in future articles. The second possibility may be the true one. Even so, I would suggest that in this present article some reference should have been made to that end.

Martin Adema
Guelph, Ont.

In reply

Yes, we are both graduates of two fine Christian colleges, Dordt and Calvin, and we hope our insight, perspective and understanding (or lack of it), does not reflect on these same institutions. We take responsibility for our own ideas, observations, understanding and manner of writing.

We thought it could be helpful to clarify how the young peoples' responses used in our series of articles were obtained.

As Salem's Community Consultant I travel through all Ontario, speaking and leading workshops on a variety of topics to a variety of societies within the Christian community. I have had the opportunity to do much work with young peoples' societies. The topic

they have almost consistently asked me to talk about was relationships. Their request.

At a young peoples' society meeting or weekend retreat, after sharing my ideas, thoughts and perspective, I would at some point ask them to help me so I could in turn help other young peoples' societies, parents and other adults. They shared willingly. I would hand out a small card and ask them to share: what they think about most; what they wanted to talk about; what they would like guidance in respect to; what they wanted to talk about more openly with their parents, each other, their society; what they were worried most about and were anxious over; what other people expected of them; how they had to act, dress and be to be popular and accepted.

The responses we used in the articles reflect the majority point of view - there are exceptions - praise the Lord. At this point one might well ask, "Can we generalize to the whole Ontario scene?" "Was the 'sample population' ran-

domly selected?" "Is the research replicable?" We share with you only what we have observed to date. Of interest is the observation that adults respond in similar ways to the same questions. More on that in a later article.

Pointing toward and becoming aware of problems, brokenness and unhealthy situations is the first step toward bringing healing. We confess all the Dons and Johns can't do it alone. We need your help Martin; we need the whole Christian community; we need all the help we can get. Bear with us, trust us, explore with us, and see if what we have observed is evident in your communities, your families. Discuss the article with your children, sit with them, talk about it, listen to them, see what happens.

In the articles to come we suggest reasons for the situation and suggest activities that could lead toward alternatives and solutions and healing.

John Struik
Don Vander Kloek

Re-evaluation of family's role

Dear Sir:

The letter by P. Vandenberg (March 18) posed several valid questions concerning the role of women ie, what is a "real" woman; is the home and children woman's exclusive and Biblical role; what are the intellectual abilities and psychological needs of the older women whose child bearing years are over; how much mothering do children need or should fathers play a greater active role in child nurturance; why do women desire admittance to church office; what is the Women's Liberation Movement attempting to accomplish; what would be the consequence for society if the liberation ideology were to be adopted.

Each question constitutes a study in itself and to attempt to answer them is outside the scope of this letter. It should be noted, however, that the women's liberation movement is not a step backwards. For the Christian woman it confirms in external realities what Christianity already states - that before God there is neither male nor female. (Although I may be guilty of dichotomy) spiritual equality is not to be confused with equality in the temporal sphere.

The question of woman's role in church and society is not theological but sociological and psychological in nature. It should be examined from a Christian socio-psychological perspective. The Bible is not a

cultural or social handbook; it does not define masculinity and femininity.

The Bible is God's infallible revelation to mankind and directs us to the knowledge of our sin, our need for salvation and acceptance into God's presence. It gives us the basic principle of love through Christ's death and resurrection; it impresses on us our responsibility as Christians to bring His rule over every sphere of creation. Although the Bible seems to assume a male-dominated social structure this cannot lead to the conclusion that this is the Biblical ideal. The Bible does not set forth a rigid, pre-determined family structure (there are optional systems) but it commands mankind to be subject to God's Law and to serve only Him.

It is true that the family relationship is of primary importance (P. Vandenberg rightly expressed concern); both parents must assume responsibility. One problem defined by sociologists is the lack of father's presence and active nurturing role within the family; our society suffers from too much "mothering" and too little "fathering".

Father's role is all too often confined to decision-making and dominating family growth. If the church is serious in its intent to advocate admittance of women to office it must also be prepared to advocate great-

Continued on page 4

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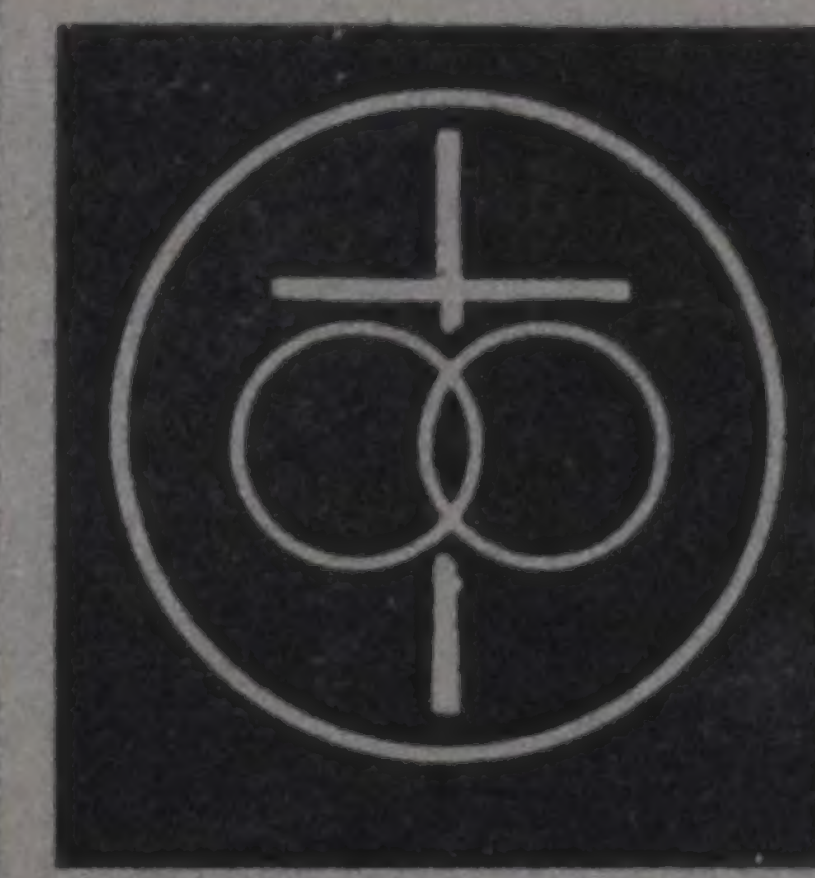
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Re-evaluation of family's role

Continued from page 3

er participation by men in the responsibilities of household chores and child nurturance, otherwise theoretical freedom for women will mean little and may even prove detrimental.

Women have gained socio-political rights but there have been no corresponding changes within the family structure; women still derive their identity and purpose in life in relation to fathers and husbands. And as families become more isolated from relatives and more self-contained the responsibility for family nurturance rests on the female. At the same time the chorus of women's liberation is heard but unfortunately it is advantageous only to the single woman, the child-free couple or the woman who is member of a mutually supportive kinship or communal family system.

Not only is the equality of women a difficult concept to integrate into our present conjugal (nuclear) family structure but it has been made increasingly so by the movement in society toward a highly mobile, couple-oriented family structure. In other words, we are moving in the wrong direction if equality for women is the desired objective.

The assumption that women are incapable of office and that they will lower the church's spiritual level by their presence in office is based on the reality of their exclusive limitation to the sphere of

family (or similar nurturing spheres which are essentially extensions of family functions ie. teaching, nursing, social work). Women have not been given the opportunity to demonstrate their capabilities in church office and yet are judged incapable. The present family structure undergirds this assumption and the assumption about woman's nature reinforces the family structure.

If the church wishes to continue its traditional policy of "men only" in church office it will be fighting current social trends and the battle will eventually be a losing one for the church (just as several years ago when women finally managed to gain voting privileges in the Christian Reformed Church some forty years after obtaining political suffrage). All too frequently the church is on the defensive, finding itself suddenly immersed in a social climate hostile to its cherished traditions for which it had not prepared itself.

How many Christians (men and women) have familiarity with Friedan's "The Feminine Mystique", Millet's "Sexual

Politics", Greer's "The Female Eunuch" and other feminist writings or is our reading confined to Morgan's "Total Woman"? The traditional family structure is being questioned, examined and criticized and we have little to offer the critics in terms of a distinct Christian alternative which embodies neither Victorian ideals nor liberation ethics. Personally, I find the situation appalling and terrifying.

Both sides of the argument should be reminded that the issue at stake is not first of all that of women's role but that the entire family structure and the socialization process of male and female is being questioned. Equality of rights without corresponding changes in family structure and in our concepts of femininity and masculinity will not result in liberation for women but only in a theoretical freedom. I am very concerned that the Christian church has not provided the leadership so desperately needed and that it has no concrete defense for its position other than narrow Victorian idealism instead of God-glorifying principles.

Mrs. Aaltje Hultink Moes
Seelbach, West Germany

Organ Recital

BY KEN VANDERWAL

On Saturday, May 14, at 8:15 p.m. at First Chr. Ref. Church, corner Charlton & Hess Streets, Hamilton, Ont.

Works by: Bach, Handel, Boelman, Zwart, Asma and others.
Admission \$2 Proceeds to Hamilton District Christian High School.

25th Anniversary The Williamsburg Christian Reformed Church

We praise and thank the Lord for these years

Thursday May 27

Social Evening to be held at the church at 7.30 p.m.

Sunday May 29

Special Worship Services 10 a.m. Rev. L. Schalkwyk,
2.30 p.m. Rev. H. VanderPlaats.

We extend a warm invitation to our former members and friends to join us in these celebrations. For information contact: Mr. T. Blokland, clerk, R.R.#1, Iroquois, Ont., K0E 1H0, tel. 652-4038.

Hollandse Dag

Op 25 mei a.s. hopen wij,
als de vroegere jeugd van Holland,
weer een gezellige dag te hebben in
de Chr. Ref. Church van York
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Spreker voor die middag is Rev. B. Nederlof van Hamilton

De "Willing Workers" zullen als voorheen weer zorgen voor
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Maranatha Christian Reformed Church, 301 Scott St.,
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First Christian Reformed Church

OF ST. THOMAS, ONTARIO hopes to celebrate its

25th Anniversary on June 11-12, 1977

SATURDAY, JUNE 11

10:00 a.m. - 4:00 p.m.: A picnic will be held at Waterworks Park.
8:00 p.m.: A musical variety program followed by a social hour
will be held in the church.

SUNDAY, JUNE 12

10:00 a.m. and 7:00 p.m.: Anniversary services are planned with
former pastors participating.

We extend a warm invitation to our friends and former members to
join us for that weekend of praise and fellowship.

Special anniversary books will also be available.

For accommodations please write to: Mrs. John Eelkema, 126 Coulter
Ave., St. Thomas, Ont. N5R 5A7.

Calendar of Events

- May 14 25th Anniversary choral concert by New Life Choir of St. Catharines, Maranatha CRC, 301 Scott St., 8:00 p.m.
- May 15 Annual Spring Concert, St. Thomas and Distr. male choir Crescendo, First United Church, St. Thomas, Ont. 8:15 p.m.
- May 14 Ken VanderWal in concert at Hamilton (First) CRC, corner of Charlton and Hess, at 8:15 p.m.
- May 25 Hollandse Dag in York, Chr. Ref. Church, 10 a.m.
- May 25 Ecumenical Study Commission on Public Education conference on "new developments in religious education and their implications for Ontario classrooms", Trinity College, University of Toronto, May 25-27
- June 1 Hollandse Dag in Jarvis CRC, 10 a.m.
- June 12 St. Thomas, Ont. CRC celebrates 25th anniversary with picnic and variety evening on June 11 and special church services on June 12
- Sept. 10 Annual Youth Evangelism Services (YES) conference, Brantford, Ont. CRC.

NEXT ISSUE OF CC

DATED	MAILED	AD DEADLINE
May 20	May 18	May 16
May 27	May 25	May 23
June 3	June 1	May 30

CHURCH NEWS

Christian Reformed

Accepted

- to Sarnia (Redeemer), Ont.,
Rev. John Keressies of Owen
Sound

Declined

- to Oshawa (Zion), Ont., Rev.
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Rev. A. deJager of Bowman-
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Marriage in the Lord

Continued from page 1

intolerable to live with, and the "ties that bind" are either non-existent or are intolerable chains.

Let's use an analogy. Suppose a man is starving. He attempts to rob a bank to get money for food. During the robbery he kills the bank guard. Suppose we find that this sequence of events occurs more and more frequently all over the country: people are starving, they rob banks, and increasing numbers of bank guards are killed. What should our response be? Do we bewail the fact that more bank guards are being killed and beef up bank security forces so that it's harder to kill bank guards? Or do we single out the robbery as the crime? Or do we begin to look at why so many people are starving and resorting to violence? We begin to see that the root of this series of events needs to be looked for and tended to, and that perhaps we all have some responsibility for the frequent occurrence of that series of events.

So it is with divorce.

I suggest that underlying the rising rate of marital breakdown are some myths about love and marriage based on that kind of love.

One myth is that if only we can find the right person, love and a permanent marriage will almost automatically follow. Successful marriage depends on the right combination of people. If the marriage prospers, obviously they have found the right one. If it founders, they have made a mistake. They have married the wrong person, and they choose either to live with that mistake or they begin searching again for another right person.

A related myth is that there is really only one person in the world "right" for us. People are not naturally monogamous. But God instituted marriage "in the beginning", as Jesus said, as a monogamous union. That is a different thing. That implies that one-mate-for-life is not something that comes or ought to come naturally to us but is rather something we need to believe in, to adopt deliberately and consciously as a choice, and to commit ourselves to working out over a lifetime with a partner.

A third myth is that once married, all our needs should be met in the partner. There is no person in the world who can satisfy all of any other person's needs, and there is no relationship in the world that can bear that kind of freight. Married people need to continue old friendships and develop new ones, singly and as a couple, with members of the same and of the opposite sex. Friendships should not be a threat to the marriage but should enrich the person with the result that he/she has more to bring to the marriage.

The key to a lifetime marriage, I believe, is in being a loving person. That is very different from finding the right person to love.

To understand what that means we need to talk about love. "Love" is surely the most used, abused, misunderstood word in the English language. What kinds of things should a couple be saying when they say, "I love you"?

"I respect you."

"I accept you (which does not necessarily mean I like or approve of everything you do)."

"I enjoy you."

"I feel affection for you."

"I am and will be open with you, telling you when I am puzzled, confused, anxious, happy, loving, confident, sexually aroused, needing to be close, needing to be alone. I expect you to do the same, and I will try to hear you."

"I am and will be responsible for myself. I will try not to make unreasonable demands on you, and if I do I will count on you to tell me so."

"I respect myself and want to develop myself. I need some freedom to do that. I want you to develop and will give you the freedom you need.

And I will risk, with you, making the changes we need to make to help our relationship grow."

"I expect to do these things, and I expect and trust that you will do similarly for and with me. And when you or I fail, as we sometimes will, we will forgive as we are forgiven, experiencing again that God blesses our efforts to be faithful."


Love is an orientation-toward-another. Love is a lifestyle, a way of being. It is infinitely more than, and sometimes quite other than, romantic feeling, pleasant as that may be. Love requires your mind, your emotions,

your body, your will. Love is an intention. It is above all a commitment to another's welfare.

Marriage based on that kind of love is a relationship of mutual commitment, mutual truth, mutual fidelity. I dislike the "percentage" talk, as in "Marriage is a 50-50 proposition", or "Marriage is both giving 100%". Marriage is giving and taking, with freedom for both partners to ask for and to do both as they need. It is not a quantifiable equation.

The kind of mutual commitment I am talking about will help a couple

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Marriage

Continued from page 5

through the times when the candle-light dinner is over, when all the children throw up at 3:30 a.m., when illness or unemployment strike, when the couple's parents are no longer able to function and become dependent, when the children grow up and leave home, when the "feeling" of love seems temporarily gone. That kind of mutual commitment will also help a couple to enjoy ecstasy which comes as close as anything on earth to what God has in store for us in perfection.

We frequently hear that it is harder to maintain a marriage today than it used to be. The support of an extended family often is gone, women have become liberated, the theme of our time is individualism ("My rights and my happiness above all"), etc. All these things are true. But it is also true that there is more help available now than at any other time in history. There are good books, there are good counsellors, there are good marriage enrichment programs available to all of us. We ought to use them for our own sakes and for the sake of our children, for whom our marriages are models.

Divorce, to be sure, can be undertaken prematurely and irresponsibly, just as marriage can be. If no insight or learning is gained in the process, healing does not occur.

The marriage-divorce process also can be the spur for great personal growth for one or both of the partners - growth based on going through pain, loss, a sense of having failed oneself or the other or both.

Nevertheless, divorce, whatever the circumstances, is always a tragedy. Even when it seems the only possible way out of a totally destructive situation, I am always moved by the sense that something of the fabric of creation itself has been torn apart.

But let those of us who remain married take stock before we sit in judgment. If our marriage is sterile, empty, possessive, entrapping, if the only commitment is one of convenience or appearance or because of the children or because of what others will say or because we don't want to lose the security of being married, we had better pause before we point the finger at those who perhaps with courage and honesty say, "We can not, will not continue this travesty." Let us not recoil from such people. Leaving judgment to the Lord Who knows all of our hearts, let us reach out to them because we have also experienced brokenness and the healing which comes through the mercy of Christ.

Christian Education Issue still available

Copies of our special issue on Christian Education are still available from the offices of Calvinist Contact at 20 cents each. The special edition has received favorable response from a number of school societies for promotion within their community as well as from major educational assemblies.

by Rev. Ralph Heynen

PASTORAL COUNSELLING

We tend to gear most everything according to a common denominator. In our educational systems we tend to be pretty much standardized. Up to a certain age in school every child is required to take certain courses, no matter whether he has the aptitude for them or not. Our standards of dress are determined by prevailing styles. If you wear a suit that you wore five years ago, you know that it doesn't look the way they do today and this is especially true of women's clothes. You wouldn't want your wife to be wearing a dress that was in style ten years ago. Styles change and we want to conform.

In our conduct we can become victims of this sort of spirit. Students who go to university soon feel they are swept along with the spirit that is prevailing at these universities and many of them find it hard to hold to the old traditions upon which their lives have been built in earlier days - the teachings of the Bible and of the Christian religion. Many of the social activities in our schools and universities must be shunned because of the fact that things are done there which are not in conformity with what we have been taught.

There are times when a Christian student seriously has to search out his mind to see whether he is willing to stand alone, to resist the trend that is present there. We don't need to challenge the customs and morals of our time just to be different. The black hats and black stockings of certain religious groups have set them off as being a bit fanatic. It's impossible to stem the progress in culture. But when a matter touches our innermost spiritual convictions, we may not give in even when they say, 'Everybody else is doing it'. Too often people who stand alone are the ones who also complain about standing

THOUGHT FOR THE WEEK: Don't worry about what is going to happen tomorrow. The same everlasting Father who took care of us in the past will take care of us in the future. We may not know what the future holds for us, but we do know who holds the future.

alone, they whine about this. They say, "Here I am all alone and everybody else is different than 'I am', or they strike out in anger at other people who do things with which they don't agree. This is unwholesome. If you stand alone, have the courage to stand alone. Don't whine about it, don't complain about it, just face the situation and be ready to have that kind of courage - the inner courage.

Non-conformity must be based on a higher type

Courage to stand alone

of conformity. It requires that we have a conformity to lofty ideals, a life with a vibrant faith. It requires a strong and living link with the Christ Himself. When we stand alone over against a group, we must be pretty sure that we have good solid basis for being alone. Daniel and his friends, for example, were willing to be non-conformists. They wouldn't eat the dainties of the king because they had been offered to the idols. So we read of Daniel that he purposed in his heart that he would not defile himself and he planned to do this no matter what the cost.

Don't be afraid to stand alone but in doing these kind of things we need a sense of inner conviction; the conviction that this is the right thing to do and what I am doing is right, not just to be different but because I feel that this is my duty, this is my privilege, this is what I am doing is right, not just to be different but because I feel that this is my duty, this is my privilege, this is what I do because I believe in God. Each one of us will be alone at times and we are alone not only out there in the throng or in the university but sometimes this happens within the home. More than once you hear of where a husband or a wife feels that they must stand alone willing to have to be able to be called 'squares', to be able to be called people who are too narrow-minded or that our views are old-fashioned. If we are sure that we are right, we need the courage, the genuine courage to be non-conformists.

There is a responsibility that each one of us has in life; a responsibility that we must fill and that possibly we only can fill. There are times in life when we must stand alone. A nurse may be alone with a dying patient; she may be the only one that can deal with this person. As a pastor you are sometimes called upon to talk with a person and you may be the only way that can reach that person. Or, at times we may be the only one who can witness to another person that we work with side-by-side or with whom we eat lunch at noon. Now, an insecure person will say, 'I don't quite dare to be alone that way,' and it can be a very frightening experience. I have seen nurses throughout the years who when they did stand by the death bed of a patient, that they were severely shaken. I must confess in my own life that there were times when I felt shaken too at the death bed, for example, of a boy of 11 or 12 or of a young man the loss of whose life seemed to be so utterly useless, yet you stand there alone. It's difficult, but it takes the kind of courage that we gain because we know that we are doing what we ought to be doing. God never laid a responsibility on us that we couldn't face. He never sends trials that you and I cannot bear. He never gives us tasks which overwhelm us and when we feel overwhelmed by the task that God lays at our doors, it's not because the task that God gives us is too great, but it's because of our own attitude, because of our own lack of courage.

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Velikovsky's view on planetary nearcollisions

by Clarence Menninga

Dr. Menninga is professor of geology at Calvin College, Grand Rapids, Mich.

In a recent issue of Calvinist Contact (Feb. 11, 1977) Mr. Dirk Brinkman asked for a review and evaluation of the writings and ideas of Immanuel Velikovsky. His letter challenged the validity of arguments used by Dr. John Byl in criticism of the catastrophist ideas of Donald W. Patten (Jan. 28). As Dr. Byl pointed out, there are many similarities between the ideas proposed by Patten and the ideas presented by Velikovsky in "Worlds in Collision."

I am presently reading Velikovsky's latest book "Peoples of the Sea". (Doubleday, 1977) I have read all of his other books, some of them more than once. Some parts of them I have studied with care. I have read many other articles by Velikovsky and about him. Twice I have heard the audio tapes of the complete proceedings of the symposium entitled "Velikovsky's Challenge to Science" sponsored by the American Association for the Advancement of Science in 1974, and some parts I have heard several times. During Interim 1977 at Calvin College I taught a course in which I and 18 students pursued a study and evaluation of Velikovsky's ideas. So I have offered to put down some of my conclusions about Velikovsky's ideas.

Velikovsky's books contain two major ideas which are quite independent and should be considered separately. One of those deals with history, in which Velikovsky proposed a reconstruction of the history of ancient Egypt. The method he uses is a correlation of ancient documents from various nations which report events with similar characteristics. This is an unusual approach, and Velikovsky's ideas were initially opposed by most historians. Recently, however, there has been other evidence collected which provided some support for Velikovsky's conclusions. His reconstruction of Egyptian history may eventually be accepted as partly or entirely correct. Other evidence is needed for making that evaluation, and I judge that it is too early to know how that will turn out.

The other idea due to Velikovsky is the suggestion that there have been near-collisions between the earth and other planets in historical

times. This idea is presented in the book "Worlds in Collision" and has attracted a lot of public attention and controversy.

This idea of planetary "collisions" occurred to Velikovsky during his study of ancient documents from many different empires and peoples. He observed common themes in many of these writings, such as major or universal floods, periods of darkness, earthquakes, unusual happenings among the stars, etc. He developed a timetable for such major catastrophes by means of a correlation among ancient documents and legends of civilizations on several continents, although most of his historical data are from the Mediterranean region. He uses the Old Testament writings as one of his important sources of information.

Velikovsky has come to the conclusion that the events reported by these ancient documents and legends were caused by near-collisions of planets with the earth. He suggests that the planet Venus passed close to the earth several times at about 1500 B.C., at the time of the Exodus of Israel from Egypt. Velikovsky claims, among other things, that the plagues which preceded the Exodus were caused by this passage of Venus, which was a comet at that time. The red dust came from the comet's tail. The hail was a rain of meteorites, or stones from the sky. The darkness resulted from changes in earth's rotation. The death of the final plague was due to an earthquake. Then, the parting of waters at the Red Sea resulted from massive tidal forces at Venus' nearest approach, and the return of the waters was accomplished by a giant lightning discharge between the two planets. Later, the pillar of cloud and of light, and the falling of manna are also attributed to the effects of planetary collision. The parting of the waters at the Jordan and the fall of Jericho's walls are also claimed to be the result of a later close approach of Venus. Still later, Joshua's "long day" was also caused by Venus. Velikovsky presents documents and legends from many peoples to argue that these disturbances were world wide in scope, and were observed and recorded in the histories of those peoples.

Then Velikovsky suggests that the planet Mars came close to the earth in 687 B.C. This event was the cause of the "return" of Hezekiah's

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Velikovsky's view on planetary nearcollisions

Continued from page 7

sundial, and contributed to the defeat of Sennacharib's army at the siege of Jerusalem. From the writings of Homer, Velikovsky concludes that the planets Mars and Venus also had close encounters with each other at that time in history. Finally, Venus and Mars assumed their present orbits, leaving the earth undisturbed for the past 2500 years.

Is Velikovsky's hypothesis believable? We cannot go back and repeat history, and the documents and legends of ancient peoples are subject to various interpretations. Perhaps we cannot "prove" Velikovsky's right or wrong with any conclusive, absolute proof but it is certainly possible to reach a reasonable firm conclusion about the validity of his ideas.

A close approach between the planet Venus and earth would have certain consequences which can be known and described in some detail on the basis of our understanding of physical laws. Gravity, electricity, and the motion of physical objects under the influence of physical forces are reasonable well understood. Velikovsky describes many, many physical results of such an encounter, and he claims that existing physical evidence supports his theory. We can base our judgement on an examination of that physical evidence.

It is important to note that both Velikovsky and scientists accept the validity of established physical laws. The letter from Mr. Brinkman implies that Newton's Laws of Motion have been proven false, but such is not the case. We have found that Newton's laws are more limited than as once thought, that is, they do not correctly describe the behaviour of objects which have very small mass such as electrons and other sub-atomic particles, and they do not correctly describe the behaviour of objects which are moving at very high velocity. But for describing the behavior of objects of appreciable mass such as billiard balls or planets moving at moderate speeds, Newton's Laws are valid. In fact, for such cases, the equations of quantum mechanics and the equations of relativity are essentially identical to Newton's equations.

Time and space do not permit a consideration of every evidence suggested by Velikovsky. I will comment on only a few.

Velikovsky suggests that an

encounter with Mars in 687 B.C. produced a sudden shift in the earth's axis. As evidence he argues that this resulted in a shift in the glacier ice sheet in the Northern Hemisphere and the sudden burial and freezing of mammoths in Siberia and Alaska. However, age measurements by carbon-14 and lake varves and other methods indicate that the ice sheet had melted by about 8000 years ago. The time of death of the frozen mammoths ranges from 11,000 years ago to more than 35,000 years ago. The Berezovka mammoth, referred to by Velikovsky in "Earth in Upheaval", died more than 39,000 years ago. Velikovsky himself appeals to the validity of carbon-14 dating his book "Peoples of the Sea", although he has published some invalid criticism of the method in an issue of the journal *Pensee*, so he cannot consistently argue that the mammoths were frozen as recently as 687 B.C., nor that all were frozen in a single event. This evidence, then, fails to support Velikovsky's hypothesis.

Velikovsky claims a hail of meteorites both in Egypt at the time of the plagues and in Palestine at the defeat of the Canaanite kings by Joshua. One would expect extensive regions littered with meteoritic fragments, but such strewn fields have not been found.

In 1950 when "Worlds in Collision" was published, Velikovsky claimed that the surface of Venus must be hot as a result of having passed close to the sun. Most scientists at that time thought Venus to be quite cold. Later study has found the surface of Venus to be hot. Does that prove Velikovsky right?

Two comments should be made: a. Velikovsky claims Venus must be cooling off since that heating event. No evidence has been found for that cooling, although good measurements extend over only the past few years. It may be too soon to decide on that one; b. The composition of Venus' atmosphere, which was not well known in 1950, is such that Venus gets heated by a "greenhouse" effect of trapping heat from the sun's rays. Although Velikovsky was right in claiming that Venus is hot, I think he has attributed the heat to the wrong source. Continued measurements will enable us to decide in the next several years.

Velikovsky claims that Venus' atmosphere must be rich in hydrocarbons. However, hydrocarbons have not been found in the Venus atmosphere. Note: The preface to the Dell paperback edition of

"Worlds in Collision" (1967) claims that this prediction of Velikovsky had been confirmed, but the claim is false. A 1963 announcement of the results of the Mariner probe to Venus stated that some of the observations could be produced by hydrocarbons in the atmosphere of Venus, but there has never been a possible identification of hydrocarbons. Later study indicates that there are no hydrocarbons there.

Velikovsky stated that the high temperature of Venus and the presence of hydrocarbons would constitute a crucial test of his theories. One was right (but perhaps on the wrong basis) and one was wrong. For most scientific theories, the failure of one crucial test or of the basis for the conclusions of the theory would discredit the theory. Velikovsky, however, still insists that his theories are correct.

It would require very large forces to change the paths of Venus and Mars from orbits which approached close to earth into their present orbits.

No forces of the required sort are evident in the solar system today. Having some object or objects passing through the solar system which would provide forces in just the right amount in just the right direction at just the right time is not impossible, but is certainly very unlikely.

Enough. Most of the evidence which Velikovsky describes from geology, from magnetism, from electrical forces, from space research, and from astronomy do not support his hypothesis. The time is wrong for some of them, there is some misunderstanding of some of them, and some actually contradict his claims. I conclude that his hypothesis of planetary nearcollisions in historical times is not correct.

One wonders why Velikovsky's ideas have seemed attractive to some Christians. Velikovsky suggests that the Hebrew concept of Jehovah God is nothing more than a result of the physical events which were taking place around them. Christians certainly cannot accept that thesis.

Velikovsky clearly takes a catastrophist view of the history of peoples and of the physical world. This catastrophist view appeals to some Christians because they also adopt a catastrophist view of the development of the physical world. I think it would be a serious mistake to use Velikovsky's hypothesis as an argument in defense of catastrophism. His hypothesis is not consistent with the available evidence.

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Het anker uitwerpen

Hebt u wel eens iemand gezien die bezig was een anker in het ruim van het schip te werpen? Ik denk het niet. Een anker werpt men buiten het schip, in het water, nooit in het schip. Als het anker in de bodem is terecht gekomen ligt het schip na enige tijd vast. Het kan nog wel wat schommelen, maar het kan niet van zijn plaats, het wordt door het anker vastgehouden. En zo mag het geloof nooit van zijn voorwerp, van de Here Jezus gescheiden worden. Het zwaartepunt mag nooit verlegd worden in de mens.

Zekerheid des geloofs is als zo danig aan het geloof eigen. Die zekerheid kan niet rusten op iets in de mens noch van de mens, zijn goede werken, zijn bevinding. Die zekerheid kan alleen maar gefundeerd worden op Gods openbaring. Een gelovige moet ervaringen hebben, hij kan niet zonder bevinding, een geloof zonder werken is dood. Maar die ervaringen, bevinding, goede werken vergezellen en volgen het geloof, zijn er geen grond van en gaan er niet aan vooraf. Het geloof kan nergens anders in rusten dan in het Woord, de beloften des Heren. De plant van het geloof moet wortelen in de bodem van de beloften Gods, dan wordt de vrucht "zekerheid" vanzelf voortgebracht.

Wat vrucht is kan nooit de wortel zijn. Het zwaartepunt ligt steeds in Christus, in het Woord Gods, in 's Heren beloften, buiten de mens. Daarom moet het anker ook buiten het schip geworpen worden. "Niet in de diepte van het schip, maar in de diepte van de zee", zoals onze professor zei.

Eigenaardig dat er nog steeds mensen worden gevonden die het tegenovergestelde trachten te doen. Zij willen een vaste grond vinden in zichzelf. Daar kan het anker echter geen vaste grond vinden. Het schip blijft varen, en drijft zelfs weg. Wie op zichzelf blijft zien kan niet tot de zekerheid en blijdschap des geloofs komen. Als Gods Geest ons aan onszelf ontdekt, leren we ons zelf steeds meer kennen als zondaar en gaan belijden dat het met ons niets gedaan is. Iemand die zegt: als ik naar mezelf kijk dan twijfel ik, die is er naast. Hij moet zeggen: als ik naar mezelf kijk dan wanhoop ik, dan heb ik geen uitzicht en geen verwachting. "Gelijk een drijvend schip nimmer kan worden vastgelegd aan zichzelf, maar aan het anker dat in het stroombed klemt, zo schuilt de vastigheid des geloofs niet in maar buiten de mens." (Bavinck)

Toch moet aan de andere kant ook bedacht worden dat de zekerheid niet geheel buiten de kennis van de mens om gaat. Dat kan ook niet. Het anker dat in de bodem van de rivier of de zee vastzit, kan het schip niet houden, tenzij het ankertouw ook aan het schip zelf bevestigd is. Dit ligt echter in de spreekwijze opgesloten. Een anker zonder touw kan men bezwaarlijk een anker noemen. Het touw hoort er bij. Zonder touw is het van geen enkele waarde. En in het woord "uitwerpen" ligt opgesloten de menselijke activiteit. Het is de mens die tot Christus vlucht, die op Hem vertrouwt, die in Hem de vaste grond van zijn leven vindt, en die dus het anker uitwerpt in de diepte, opdat zijn levensschip niet op drift raakt, maar blijft liggen voor de veilige kust. Ook al gebeurt dit door de werking en onder de leiding van de Heilige Geest, wij moeten weten dat wij het anker hebben uitgeworpen. En daarmee onze veiligheid hebben gezocht buiten onszelf!

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Prairie boeren bidden om regen

door F.S. Manor

Prairie Correspondent, Canadian Scene

De Prairies maken de ergste droogte mee sinds 92 jaar en de vooruitzichten voor de tarweoogst zien er erg somber uit.

Dit is een factor die niet alleen van het grootste belang is voor de Canadese economie, maar ook voor die van vele andere naties die voor hun voedselvoorziening afhankelijk zijn van Canada. De droogte strekt zich ook uit over de Verenigde Staten, en als ook daar de tarweoogst een mislukking zou worden, dan betekent dat honger voor een groot aantal mensen.

De steeds stijgende voedingsprijzen zullen stellig tot politieke repercussies leiden. In Canada zal het handels tekort dat toch al \$10 miljard bedroeg, ongetwijfeld hoger worden, hetgeen de waarde van de Canadese dollar weinig goed doet en de Canadese levens-standaard ongunstig zal beïnvloeden.

Dat is het resultaat van het feit dat de regenval tot nu toe slechts 36.3 pct. is geweest van de normale regenval voor de periode 1 September 1976 tot 15 Maart 1977. In de omgeving van Saskatchewan is het nog erger. Daar viel slechts 23.2 procent van wat men normaal aan regenval heeft.

De droogte in Alberta heeft de vochtigheid van de grond zo verlaagd dat deze kritisch begint te worden. In Zuid Manitoba is in Februari nog wel wat sneeuw gevallen, maar de waarde aan vocht in sneeuw is slechts een tiende van die van regen.

De landbouwers kijken iedere dag vol verwachting naar de lucht, maar die is steeds prachtig blauw en men zou niet verwachten dat zo'n mooie lucht eigenlijk wanhoop te weeg brengt in de harten van de mensen. En het zijn niet alleen de landbouwers die deze ervaring ondergaan. Het water in de rivieren is erg laag en Manitoba Hydro, welke electriciteit opwekt met waterkracht heeft gedurende de winter kolen moeten gebruiken om voldoende electriciteit te kunnen opwekken. Twintig procent van de benodigde electriciteit is gedurende de afgelopen winter op deze manier verkregen, terwijl onder normale omstandigheden slechts 4 pct. op deze manier opgewekt wordt. Water kost niets. Maar voor de kolen die men tot nu toe heeft verstoekt heeft men \$2 miljoen per maand betaald.

In een aantal kleinere gemeenten heeft men het waterverbruik bij gemeenteverordening moeten verminderen, en het ziet er niet naar uit dat de Winnipeggers deze zomer hun gras zullen kunnen besproeien.

De brandweer voorziet een toename in het aantal branden en heeft nieuw personeel in dienst genomen om hier op voorbereid te zijn. Verleden jaar heeft de provinciale brandweer een ongekend aantal van 1.128 branden bestreden en dat alleen kostte meer dan \$4 miljoen. De kosten zullen dit jaar stellig nog hoger worden. In verband met de droogte begint de fire detection service haar werkzaamheden op 15 April, in plaats van op 1 Mei zoals in vorige jaren. Gewoonlijk is de

grond deze tijd van het jaar nog bedekt met sneeuw. Dit jaar zijn de velden en straten al net zo droog en stoffig als midden in de zomer. Geleerden vrezen dat we een periode van droogte tegemoet gaan als die in de dertiger jaren. En ondanks alle wetenschappelijke wonderen die onze geleerden tegenwoordig teweeg kunnen brengen is het nog altijd waar dat we wel over het weer kunnen praten, maar dat we er niets aan kunnen veranderen.

Begint u doof te worden?

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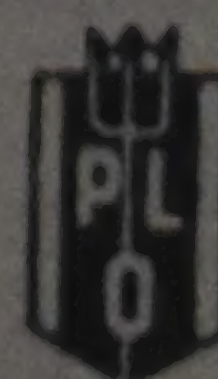
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UIT NEDERLAND

NIEUWS OVER BASIS-SCHOOL

Met ingang van augustus 1983 dient elke basisschool een schoolcommissie te hebben die voor het grootste deel uit ouders van leerlingen bestaat.

Dit stelt de demissionaire Minister Van Kemenade (Onderwijs) in zijn wetsontwerp voor het basisonderwijs dat enige weken geleden bij de Tweede Kamer is ingediend.

De hoofdmoot in het ontwerp is de samenvoeging van

kleuter- en lager onderwijs tot een schoolvorm: het basisonderwijs. De nieuwe basisscholen die in augustus 1983 van start gaan, zullen een bevoegdheid en een salarissysteem kennen. Met de invoering is 340 miljoen gulden gemoeid.

Ieder kind van vier tot twaalf jaar zal dan op een en dezelfde school onderwijs kunnen volgen. Bepaalde vormen van buitengewoon onderwijs zullen hier eveneens onder vallen.

PASSAGIER KAN OP SCHIPHOL STEMMEN

Amsterdam-Schiphol zorgt op 25 mei, de dag van de verkiezingen voor een primeur. Als eerste luchthaven ter wereld zal het vertrekkende en aankomende Nederlandse passagiers in de gelegenheid stellen hun stem uit te brengen. In de vertrekhal Noord zal door de gemeente Haarlemmermeer een stembureau worden ingericht, dat evenals de andere stembureaus in het land van 8-19 uur geopend zal zijn.

Bij het stemmen op Schiphol moeten zij hun oproepkaart kunnen overleggen. Het is niet de bedoeling dat ook de ongeveer 10.000 mensen die op Schiphol werken van dit stembureau gebruik maken.

OP 25 MEI KEUS UIT 25 PARTIJEN

Aan de Tweede Kamerverkiezingen op 25 mei doen 25 politieke partijen mee, waarvan 17 in alle kieskringen. In november 1972 waren er 21 partijen die naar de gunst van de kiezers dongen.

CHILEENS CENTRUM VOOR ROTTERDAM

Rotterdam krijgt een groot Chileens cultureel centrum. Het zal worden genoemd naar de vermoorde Chileense president Salvador Allende en eind augustus begin september worden geopend.

Het centrum zal zich toeleggen op die vormen van Chileense cultuur die tijdens de regering Allende tot stand zijn gekomen en nu alleen nog maar illegaal of in het buitenland tot uitdrukking kunnen worden gebracht.



Nieuw! Lagere Charter Tarieven naar Amsterdam

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22-45 dagen	23 Juni tot 30 Juli	\$439
22-45 dagen	31 Juli tot 27 Aug.	\$409
22-45 dagen	28 Aug. tot 1 Oct.	\$359
14-45 dagen	2 Oct. tot 18 Mei 1978	\$339

U KUNT BESPAREN in vergelijking met andere tarieven. Bij voorbeeld: er is geen extra weekend toeslag! U bespaart nog meer als u met kinderen reist. Een gezin met twee kinderen tussen 2 en 12 jaar, reizende tussen Toronto en Amsterdam in juli kan niet minder dan \$98 per kind besparen—een totaal van \$196** in vergelijking met charter tarieven. Kinderen onder de 2 jaar reizen vrij.

Charter tarieven gelden alleen voor een retour Amsterdam. U moet tenminste 2 maanden voor de vertrekdatum boeken en \$50 storten, welke niet opelsbaar is. Volledige betaling is vereist 45 dagen voor de vertrekdatum, daarna geldt een \$100 opzegboete.

De duur van uw trip (14-45 of 22-45 dagen) is exclusief de vertrekdag. Canadian Air Transportation Belasting (max.\$8 p.persoon) is nog niet berekend.

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DE KEUS VAN 'T SMALLE PAD³³

een vervolgverhaal

door Gé Verhoog

15

"Nou, Verbeek, je bent gauw van je dochter af, man!" zegt boer Pol op een zondagmiddag, als Verbeek die alleen op de zondag een uiltje knapt, na dit middagslaapje even in de boomgaard wandelt om wakker te worden. "Ja, die boomgaard heeft goed gedragen, ik ben er best tevreden mee - maar ik zag je dochter Klaartje wandelen en nog es en nog es - ik zeg tegen m'n vrouw: nou nou, dat is puur an."

Verbeek ziet zijn breedgeschouderde pijprokende buurman verbaasd aan. "Wat bedoel je?"

Boer Pol lacht voluit. "Ach, buur, hou je niet zo onnozel, man. Ze is wel wat jong, maar vrijen en trouwen is gezond en ze mag er wezen."

Verbeek is stom verbaasd. Klaartje aan de verkering? Boer Pol die het eerder weet dan zichzelf? Hij weet van niets, totaal niets.

"Als je er niets van weet ben je ziende blind en horende doof," verklaart boer Pol. "t Ganse dorp weet dat Kobus en Klaartje mekaar deksels graan mogen. Waarom ook niet?"

"Kobus?" herhaalt Verbeek ondanks zichzelf, "Kobus?"

Boer Pol blaast een grote rookwolk uit. "Ja, Kobus van de koster van jullie kerk."

"Dat is mijn kerk niet," flitst het tussen de lippen van Verbeek vandaan. "Als jij over kerken wilt praten moet je eerst eens wat gaan lezen. Je hebt er totaal geen verstand van."

"Kijk wel uit," lacht de boer vermaakt. "Als ik eindelijk alle kerken ken, broeien jullie er weer een paar nieuwe uit, man, zonde van m'n tijd."

Verbeek's zondagsrust is volkomen zoek. Met grote stappen loopt hij naar huis terug. "Vrouw!"

"Man, wat laat je me schrikken," zegt moeder, die opschrikt uit haar dommel bij de kachel. "Wat is er nu weer?"

"Met wie loopt Klaartje elke dag over de straat te zwalken? Waarom gooit die kwaale meid onze goeie naam te grabbel? Ik verkies niet, dat ze door het dorp loopt te slenteren met een jongen die van toeten nog blazen weet! Dat jij daar niet op let!"

"Man, hou toch op!" valt moeder uit. "Bedaar wat en vertel eerst eens wat je bedoelt."

Vader valt in zijn rieten leunstoel, duwt met zijn voeten de poppenwieg van Marijtje weg, waarmee ze onder de tafel zit te spelen. "Weg met die rommel, Marijtje!"

"Je hebt wel de bokkepruik op," ontdekt moeder. "Heb je dat vanmorgen in de kerk geleerd?"

"Alle zegen is weg," bliest Verbeek. "Heb ik een gezegende kerkgang, wil ik genieten van de stille zondag, maar het zou een wonder wezen als de satan niet uit z'n kapel kwam."

Marijtje staart met grote verschrikte ogen naar haar vader, ze duwt zich tegen moeders schoot aan, wat Verbeek ook al irriteert. "Doe niet zo kinderachtig, je bent al op school -" knort hij.

Moeder neemt het krullekopje als beschermend in haar handen. "Marijtje is wat verkouden, ze is niet helemaal in orde," zegt ze, "Mopper niet tegen dat schaap."

"Klaartje heeft verkering met Kobus." Verbeek's vuist valt op de tafel. "Ik weet van niets, maar boer Pol wel. De mussen schijnen het van de daken te schreeuwen, dat mijn dochter aan de scharrel is. Jij verzwijgt alles voor me, vrouw!"

"Ik verzwijg niet zoveel," komt moeder wat ijzig, "bovendien is het ook mijn dochter. Als Klaartje een vriend heeft zal ze dat wel zeggen, misschien is er niets aan de hand, zodat het kind niets te zeggen heeft."

"Juist!" tiert Verbeek, "ze is nog en kind! Ze heeft niets te zeggen! En 't gebeurt niet, daar!"

De deur kiert open: Teunis is de trap afgeglip. "Wat een heidens lawaai op de zondag," zegt hij. "Jijn wij een

christelijk gezin?"

"Je moet je grappen voor je houden," raast Verbeek. "Waar is Klaartje?"

"Ik ben mijn zusters hoeder niet," verklaart Teunis. "Ik let niet op de kinderen voor ik een klas vol heb."

Verbeek voelt als zo vaak, dat het onbegonnen werk is Teunis enige ernst bij te brengen. "Je zult nog heel wat moeten leren voor jij zo verstandig bent, dat ze jou een klas toevertrouwen," profeteert hij; dan ziet hij Peter ook al van de koude zolder naar beneden komen. "Peter, waar is Klaartje?"

"Ik weet het niet, vader," zegt Peter tam.

"k Weet het niet, 'k weet het niet-" woedt Verbeek, "jullie weten hier nooit wat! Ik weet ook nooit iets! Ik word door jullie overal buiten gehouden! Dat moet veranderen, horen jullie dat! Ik zit hiet niet voor spek en bonen, jullie zullen mij gehoorzamen!"

Teunis is met Peter weer naar de zolder gegaan. "Nou, nou, broertje," zegt Teunis, "dat is geen storm in een glas water meer, dat is een orkaan! Wedden dat het om Kobus gaat? Maar je houdt je kiezen op mekaar, hoor je? Wij weten niets."

"Tuurlijk," zegt Peter, "maar ik geloof nooit, dat Klaartje met Kobus mag wandelen," voegt hij er aan toe.



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Notes of Thanks

DRAAISTRA: We wish to thank all our children, grandchildren, relatives and friends for the best wishes, cards, flowers, and gifts on our 50th wedding anniversary. Mr. & Mrs. H. Draaistra, Carrying Place Ont.

KAZIMIER: We sincerely thank everyone for their expression of sympathy and love shown to us through prayers, letters and cards during the short illness and passing away of my dear husband and our father. Thanks to the relatives from Holland and Ontario who came over in our days of sorrow; Pastor De Bruyne and Kampa and my dear friends. Doris Kazimier and children, Victoria, B.C.

KLEEFMAN: Mr. & Mrs. William Kleefman wish to thank all their relatives and friends for the best wishes, cards, flowers and gifts they received for their 50th wedding anniversary. You all made our anniversary a very enjoyable day. Special thanks to the ladies of the 1st Christian Ref. Church who served us supper and served for the open house. It was greatly appreciated. Above all we thank God that we could enjoy this day together.

VANDER LUGT: A sincere thank you to all our relatives and friends for the many cards and good wishes on our 25th wedding anniversary. Arie & Menk Vander Lugt, 1135 Gallagher Rd., Burlington, Ont. L7T 2M7.

VINK: We wish to thank everyone for their expression of sympathy to us through floral tributes, cards, letters and prayers during the recent passing away of our beloved husband, father and grandfather. Mrs. D.J. Vink and family, R.R.2, Norwood, Ont.

Births

HIELEMA: With praise to God for a humbling birth experience, Harry & Henrietta Hielema joyfully announce the birth of their third child, born on the 19th, **CRYSTLE DAWNIELLE**. A sister for Brenda & Gregg, another granddaughter of Mr. & Mrs. P. Hielema, R.R.1, Jarvis and for Mr. B. Hui-nink of Woodstock and for Mrs. H. Hui-nink of Hamilton. Niagara Falls, Ont.

KIELSTRA: Herman and Ricki Kielstra announce with joy and thankfulness to God the gift of their third daughter, **RACHEL JOY**, born on Easter Sunday, April 10, 1977. A playmate for Kristina Noelle and Erin Leigh. Seventh grandchild for both Mrs. Tina Kielstra of Abbotsford and Mr. & Mrs. Ben Boer of Hatzic, B.C. 34919 Vye Rd., R.R.2, Abbotsford, B.C. V2S 4N2.

Births

PEDERSEN: On March 24, 1977 the Lord gladdened our hearts with the birth of our first child, a daughter whom we named **CINDY LOUISE**. Grateful parents are Palle & Liz Pedersen, Nygade 20, 4863 Eskilstrup, Denmark. Fourth grandchild for Mr. & Mrs. A. Pedersen, first grandchild for Mr. & Mrs. S. Antonides.

Marriages

BUITENWERF-BOVERHOF: Mr. & Mrs. T. Buitenwerf and Mr. & Mrs. J. Boverhof are happy to announce the forthcoming marriage of their children **ELAINE** and **ROELOF**. The wedding ceremony will take place D.V. on May 20, 1977 at 6:00 p.m. in the Riverside Christ. Ref. Church of Wellandport, Rev. Tangelder officiating. R.R.#2, St. Ann's, Ont. L0R 1Y0.

FEKKES-HOOGENDAM: Mr. & Mrs. J. Fekkes and Mr. & Mrs. P. Hoogendam are pleased to announce the marriage, uniting their children **INEKE** and **RICHARD**. This wedding ceremony will take place, the Lord willing, on Saturday May 21, 1977 at 4:30 p.m. in the Maranatha C.R.C. of St. Catharines. Future address: 14 Marmora St., St. Catharines, L2P 3C1.

DATAMA-MOUNT: Mr. & Mrs. Frits Datama of Auburn, Ont. are pleased to announce the forthcoming marriage of their daughter **MARGERITA** to Mr. **CARL DOUGLAS MOUNT** of Queensville, Ont. The wedding ceremony will take place D.V. on Saturday May 21, 1977 at 11:00 a.m. in the Christian Reformed Church, Blyth, Ont., Rev. Ted Hoogsteen officiating. Open house from 12 to 1 p.m. Future address: R.R.#1, Queensville, Ont.

Mr. & Mrs. Bert Haasdijk of Calgary, Alberta, and Mr. & Mrs. Wilbur Wiersma of Orange City, Iowa, are happy to announce the forthcoming marriage of the children

JOYCE
and
PAUL

This celebration of love will take place, the Lord willing, on Saturday June 11, 1977 at 2:30 p.m. in the First Chr. Ref. Church of Calgary. Rev. Henry Wildeboer officiating.

HANEMAAYER-VUYK: Mr. & Mrs. Anton Hanemaayer of St. Catharines, Ont. are happy to announce the forthcoming marriage of their daughter **EVELYN MARY** to Mr. **MARTIN VUYK**, son of Mr. & Mrs. Joe Vuyk of St. Catharines, Ont. The wedding ceremony will take place d.v. on May 28, 1977 in the Maranatha Chr. Ref. Church of St. Catharines, at 3 p.m. Rev. J. Kuntz officiating. Future address: 2468 Harman Crt., Mississauga, Ont.

LAMBERT-OEGEMA: The parents: Mr. & Mrs. G. Lambert and Mr. & Mrs. R. Oegema would like you to witness the wedding ceremony of their children, **JOAN CAROLYN** and Mr. **JOHN OEGEMA**. When they pledge their vows before God, the Lord willing, May 21, 1977 at 3 p.m. in the Fruitland Christian Reformed Church, Rev. J. De Jong officiating. Future address: Apt. 808, 55 Findale Court, Hamilton, Ont.

SAARLOOS-MARISSSEN: Mr. & Mrs. F. Saarloos and Mr. & Mrs. T. Marissen of Aylmer are pleased to announce the forthcoming marriage of **IDA** and **HARRY**. The ceremony will take place on May 20, 1977 at 3 p.m. in the Chr. Ref. Church, Rev. W. Renkema officiating. Future address: 208 Elk St., Aylmer, Ont.

Births

VANDERWIER-DEGRAAF: Mr. & Mrs. U. VanderWier of Smithville, Ont. and Mr. & Mrs. G. DeGraaf of Beamsville, Ont. are pleased to announce the forthcoming marriage of their children **HELEN** and **LAWRENCE**. The wedding ceremony will take place, the Lord willing, on Friday May 13, 1977 at 7 p.m. in the Smithville Chr. Ref. Church. Rev. G. Ringnald and Rev. J. Kuntz officiating. Future address: 207 Main St. E., Grimsby, Ont.

Anniversaries

PRAISE GOD
On May 18, 1977, the Lord willing, we hope to celebrate with our parents and grandparents:

JOHN MARTEN RENKEMA
and
ANNE TERESA RENKEMA
nee Bremer

their 45th wedding anniversary. We are thankful to our Lord that He has blessed them for 45 years and our prayer is that He may continue to bless them for many years to come.

Proverbs 14:11b was their wedding text: But the tent of the upright will flourish.

Their thankful children,
Peter & Anne Renkema: John, Ronald, Wayne
Klaas & Eddy Leistra: John & Angwen
John & Wilma Renkema:
Melinda, Annette, Jason,
Derek, Brian, Elizabeth,
Kenneth
Bill & Ann Renkema: Renee, Mark, Steven, Ingrid, Joel
Paul & Teresa Renkema: Cynthia Gerald, Terance
Matt & Nelda Renkema:
Mike & Jean Renkema: Michelle, Marvin, Darryl

Open house will be held at the Mt. Brydges Community Hall from 3-5 p.m. and 7-9 p.m. No gifts please. 133 Adelaide St., N., Mt. Brydges.

Ferwerd Sarnia
1932 1977
On May 19 the Lord willing we hope to celebrate the 45th wedding anniversary of our dear parents and grand- and great grandparents

TED and TILLY VANDERZON
nee Straatsma

Great is thy faithfulness, O, God our Father.
Their thankful children,
Sarnia - Art & Gerdy Banninga
Br. Grove - Herb & Riek Deelstra
Sarnia - Doris Vanderzon
Listowel - Arnold & Anne Deelstra
Sarnia - Josie Vanderzon
George & Elly Kramer
18 grandchildren
2 great grandchildren
Their home address is: 621 Maple St., Sarnia, Ont.

Haulerwijk, May 13, 1927

What shall I render to the Lord for all His bounty to me? I will lift up the cup of Salvation and call on the name of the Lord. Psalm 116:12,13
In one ceremony in the Gereformeerde Kerk in Haulerwijk in 1927, five couples got married. Two of them were spared for each other to celebrate their golden wedding anniversary.

Burlington May 13, 1977 St. Thomas
UULTJE KAMPEN
and
WILLEMKE KAMPEN
nee Dijkstra

Their thankful children
Harold & Ellen
Edward & Maureen
Martin & Tony
Frank & Dianne
Rudy & Betty
Hank & Mary
Leo & Dianne
Evert & Eef Hulst
and 28 grandchildren
Maranatha Home, 3260 New Street, Burlington, Ont.

Their thankful children
Jenny & Wytze Hiemstra
John & Kay DeVries
Bob & Elly DeVries
Tine & Louwy Dykxhoorn
Henry & Alice DeVries
Hild & Ron Kok
Ralf & Ann DeVries
Andy & Siska DeVries
and 23 grandchildren
6 Parkview Drive, St. Thomas, Ont.

Anniversaries

Gelderland Alberta
1932 May 20 1977
With thanks to God for His goodness and abiding care we hope to celebrate on May 20 the 45th wedding anniversary of our beloved parents and grandparents,

C. VANT LAND
and

A. VANT LAND - v.d. Born

We pray that God may continue to bless them as He has done in the past. We are thankful for all the love and guidance they have given us.

Their children and grandchildren,
Pincher Creek - Len & Betty Vogel-
laar: Judy, Andre, Carrie
Calgary - Dick & Janny de Jong:
Alic, Rick, Tim, Mark
Red Deer - Mike & Wilma Sandstra:
Ron, Phil, Anita, Wilma,
Teddy
Lethbridge - Cor & Henny Korver:
Doug, Paul, Lori
John & Teena van Land: Brad-
ley, Tanya
Hans & Hilda Van Land: Scott

1937 1977
Thankful to the Lord for His faithfulness, we rejoice with our dear parents and grandparents,

JOHN G. VANDERWERF
and

YMKJE VANDERWERF-deJong
who, the Lord willing, on May 27, 1977 hope to celebrate their 40th wedding anniversary. May our Covenant God, who has blessed and cared for them in the past, be their source of strength and hope for the future.
Congratulations from their children and grandchildren.
Toronto, Ont. - John & Nellie
Vanderwerf: Marlene, Kathy,
John, Brenda
St. Catharines, Ont. - Al & Helen
Dykema: Henry, John, Evelyn,
Richard
Jordan Station, Ont. - Stan & Emmy
Antonides: Caroline, Linda,
Harold, Renee
St. Catharines, Ont. - Jack & May
De Visser: Paul, Karen, Jason
Jack & Annette Vanderwerf:
Benjamin
London, Ont. - Martin & Mary
Joldersma
Open house will be held on Satur-
day May 28, 1977, from 4-6 p.m. in
the Maranatha Chr. Ref. Church,
Scott St., St. Catharines. Best wishes
only, please. Home address: 512
Niagara St., St. Catharines, Ont.

1952 May 28 1977
Psalm 124:8
D.V. we will celebrate with our parents

LOUIS and NEL EYGENRAAM
their 25th wedding anniversary.
Their grateful children
Sandra, Krista, Linda and Wendy
Gen. Delivery, Houston, B.C. V0J
1Z0

Anniversaries

Garijp 1937 Chatham 1977
On May 17, the Lord willing we hope to celebrate the 40th wedding anniversary of our parents and grandparents

ANNE and AALTJE VEENSTRA
nee Hooijenga

As children we pray that God will continue to bless them in years to come.

New Brunswick - Wetske & Emery
Lablanc
Chatham, R.R.8 - Anna & Alle
Hoekstra
Merlin, R.R.6 - Jitske & Pete Van
Veen
Tilbury, R.R.3 - Janke & Tjalling
De Wal
Brinton, R.R.1 - Martje & Fred
Zandbergen
Chatham - Jim Veenstra

Drachten '27 Abbotsford '77
"Some trust in chariots and some in
horses: but we will remember the
name of the Lord our God" Ps. 20:7
On May 20 we hope to remember
the 50th wedding anniversary of

TED VENEMA

and

GRACE VENEMA nee Pietersma
We praise the Lord for letting us
experience this memorable event.
Their thankful children and grand-
children.
33654 Mayfair Ave., Abbotsford,
B.C.

Ruinerwold Drayton
1952 1977
"Commit thy way unto the Lord;
trust also in Him; and He shall
bring it to pass." Psalm 37:5

On May 29, 1977 the Lord willing,
we hope to celebrate the 25th
wedding anniversary of our parents
LUBBERT and ALICE
STEENBERGEN
nee Karsten

As children we hope and pray that
the Lord will bless and guide them
in the years to come.
Their thankful children,
Shelburne - Bill & Henriette (eng.)
At Home - Peter, Henry, Fanny,
Margaret, Alina, Hilma
Open house Monday, May 30, 1977,
at Moorfield Community Centre
from 2:30 - 4:30 p.m. Best wishes
only please. Home address: R.R.#2,
Drayton, Ont. N0G 1P0

O, God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast
And our eternal home.

1922 1977
With joy and gratitude to the Lord
we hope to celebrate D.V. on May
20, 1977 the 55th wedding anniver-
sary of our dear parents, grandpar-
ents and great grandparents

JURJEN HOGEVEEN
and
SYTSKE HOGEVEEN
nee Zandbergen

Our wish and prayer is that our
Heavenly Father may bless them
and keep them for many more
years.

Their grateful children, grand- and
great grandchildren:
Jarvis - Andy & Pat Hogeveen
Brantford - Grace & Ron Koornstra
Ann & Melvin Werkman
Peter & Tillie Hogeveen
Sneek (Fri.) - Sletske & Homme
Wolthuisen
Simcoe (R.R.4) - Andy & Dinie Hoge-
veen
Frances & Ted Douwes
Caister Centre - Chuck & Alice
Hogeveen
Simcoe (R.R.4) - Shirley & Ibe
Bergsma
Jarvis - Sylvia & Ted Visser
Palermo - Toby & Sally Hogeveen
50 grandchildren and 9 great
grandchildren
Open house will be held on May 20
from 2-4 p.m. and 8-10 p.m. in the
Fellowship Hall of the Chr. Ref.
Church of Jarvis. Best wishes only
please. Home address R.R.4 Simcoe

Classified Advertising

Anniversaries

Anjum 1927 Harriston 1977
On May 19, 1977, the Lord willing, we hope to celebrate the 50th wedding anniversary of our
HEIT and MEM
We thank God for His steadfast love shown to all of us.
Moorefield - Sandra Tacoma
Auburn - Peter & Dorothy DeGraaf
Harriston - Peter & Sylvia Vander-Lai
Londonsboro - Clarence & Ruth VanderLai
Clifford - Henry & Djoke Teune
Elora - Hilda & Jack Seitz
And with our parents we pray that God will continue to bless our
PAKE and BEPPE
their 31 grandchildren.
Open house from 2-4 and from 7-9 at home in Harriston.

1947 1977
On May the 8th we hope to celebrate our 30th wedding anniversary with our children and grandchildren. We are thankful that God has spared our lives together.
JIM and ANNA DE GRAAF
Their children
Frances & Arnold Bergwerff: Angela Michelle
Brian & Vivian De Graaf: Laura Ann, Jennifer Lee
Diana Johanna DeGraaf
Fruitland, May 8, 1977

1917 1977
On May 10, 1977 the Lord willing, we hope to celebrate with our brother and sister-in-law, aunt and uncle,
SIMON FISHER
and
JELTJE FISHER nee Van Schepen
the occasion of their 60th wedding anniversary. We pray that God will continue to bless and keep them in His care.
Waterford - Mrs. L.Hallema and family
R.R.#2, Newmarket, Ont.

1937 1977
On May 20, the Lord willing, we hope to celebrate the 40th wedding anniversary of our parents and grandparents
JOHN BOUMA
and
BOUKJE BOUMA nee Talsma
It is our prayer that God may continue to bless and guide them. With thankfulness for the love and guidance they have given us:
Forest, Ont.- Dick & Liz: Beverly, Ricky & Jason VanRooyan
Kingston, Ont.- Dirk & Sylvia: David & Juanita Bouma
Rock Valley, Iowa - Andy & Jenny: Sarah Bouma
Home address: 16 Kent Street, Kingston, Ont.

Anjum Clinton
1937 1977
On May 20, 1977, the Lord willing, there will be a celebration. Our parents and grandparents
BARTELD POSTMA
and
JELTJE GEERTJE POSTMA
Hamstra
hope to celebrate on that day their 40th wedding anniversary.
We thank the Lord for having kept them and also for their love for children and grandchildren. May our faithful God be near and keep them in the years ahead for both each other and those whom they love.
With love, their thankful children and grandchildren,
Ann & Bob Walters
Winnie & Jerry Hoytema
Grace & Con Greydanus
Marilyn & Harry Sjaarda
Minnie & Jerry Buruma
Casey & Alita Postma
Tena & Norman Neilands
and 21 grandchildren
R.R.#4, Clinton, Ont.

Anniversaries

1952 1977
On May 8, 1977 we celebrated with our parents
MEILE TAMMINGA
and
ROELIE TAMMINGA
Huisman
their 25th wedding anniversary. We pray that the Lord will continue to bless and guide them in the years to come. With love and congratulations from their children,
Rexdale, Ont.- Mary & Rob Beintema: Ed, Ingrid, Louis, Michael, Sylvia
Surrey, B.C.- Frances & Rob Boender
Open house was held on Saturday May 7, 1977 from 2-4 p.m. at their home, 10 Snaresbrook Dr., Rexdale Ont. M9W 2M4

Thanking God for His goodness and mercy, we hope to celebrate, on May 20, 1977 the 35th wedding anniversary of our parents
SIMON and TILLY RUNIA
Our prayer is that the Lord will bless them in the years to come. Their thankful children,
Shirley & Peter Haslam: Michelle Dawn
Peter & Wilma Runia: Michael Steven, Kevin Mark, Jennifer Annita
Jane Runia
Joanne & Wayne Harris
John Runia
1379 Christina Court, Burlington, Ont. L7P 2V8

1947 1977
Wolvega Victoria
On May 8, 1977 the Lord willing, we hope to celebrate with our parents,
MARTIN OLIVIER
and
ANNA OLIVIER nee Hogeterp
their 30th wedding anniversary. O give thanks to the Lord, for He is good, for His mercy endureth forever.
Their thankful children and grandchild,
Campbell River - Zena, Vance and Jennifer
At home - Lou
Residence: 552 Dunbar Crescent, Victoria, B.C.

Bierum (Gr.) 1927 Aylmer 1977
On May 12, 1977, with thankfulness to the Lord, we hope to celebrate the 50th wedding anniversary of our parents and grandparents,
BEREND HAGEMAN
and
FENNA HAGEMAN - Idema
Their thankful children and grandchildren,
Waterdown - Fred & Dorothy Hageman: Ben & Lee Ann, Ailda, Fenny & Jack, Yolanda, Yvonne, Jeffrey
Aylmer - Lloyd & Agina Bakker: Harry, Brian, Fenny, Greta
Home address: R.R.#4, Aylmer, Ont., N5H 2R3

On May 12, 1977 we hope to celebrate with our parents and grandparents
WILLEM VANDERBYL
AND
ANJE VANDERBYL- Niehof
their 45th wedding anniversary. May the Lord spare them and be their trust in the years to come, as He has been in the past.
St.Catharines - Anne & Joseph Fohkens: Edna & Joseph Jr.
Sarnia- Simon & Alice VanderByl: Deborah & Barbara
Medicine Hat, Alta.- Janny & Martin Slofstra
Huddersfield, England - Bill & Susan VanderByl
Open house on Saturday, May 14, 1977 from 3-5 p.m. at the Pineview Apartments, 1310 Exmouth St., Sarnia, Ont.

Anniversaries

"The Lord keeps His eye upon you as you come and go, and always guards you." Psalm 121:8
On May 20, 1977, with thankfulness to the Lord we hope to celebrate the 25th wedding anniversary of our parents
HARRY and BETTY ROFFEL
nee Geerlinks
Fransina & Hank Rensink
Harry & Milly (engaged)
Sylvia & Reg
Gary, Alfred, Margaret, Elizabeth
Open house on Saturday May 21, 1977 at Ballinad Hall, from 2-4.30 p.m. Home address: 4 Prince St., Glen Williams, Ont.

1917 1977
The Lord willing we hope to celebrate on May 10, 1977 the 60th wedding anniversary of our dear uncle and aunt,
SIMON FISHER
and
JELTJE FISHER Van Schepen
Holland Marsh, R.R.#2, Newmarket, Ont.
Newmarket, R.R.2 - Taeke & Dettie Visser and family
Taeke & Agnes Visser and family

Obituaries

After a brief illness the Lord took home on high His child, our son and brother
JIMMY
He only just began to discover the mysteries of life at the age of five
Don & Elly Van Akker
Egbert, Albert, Mark
April 28, 1977, Victoria, B.C.

The members of the Men's society would like to express their sincere sympathy to the family of
K. DE BOCK
whom the Lord took from this earth on April 17, 1977.
Lamentations 3:32

In diep geloofsvertrouwen overleden mijn lieve schoonvader en opa,
JACOBUS FAAS
op de gezegende leeftijd van 92 jaar. Mijn schoonmoeder is hem 9 maanden geleden overgegaan. Ze waren 66 jaar getrouwd geweest. Voordat vader uitgedragen werd zongen we als kinderen en kleinkinderen wat vader en moeder altijd zongen na iedere maaltijd,
Och, of wij Uw geboon volbrachten, gena, o hoogste Majestelt.
Gun door 't geloof in Christus krachten, om die te doen uit dankbaarheid. (Uit de tien geboden)
Dresden - Wilma Faas-Visser
Ottawa - Jack & Janet
Toronto - Andrew Faas
Dresden - Joe Faas
Chatham - John Faas
Dresden - Stewart Faas
Box 245, Dresden, Ont.
14 april 1977.
Bijgezet in 't familiegraf te 's Gravenzande.

Suddenly on April 10, 1977 the Lord took home from this earth, through a tragic accident our dear friend
ANDY ELEGRSMA
In his 21st. year.
Andy will always be remembered by the Chilliwack Young Peoples Society, Chilliwack, B.C.

Zaterdag 23 april heeft de Here plotseling uit onze kring tot Zich genomen ons geacht medelid
MRS. E.VAN ANDEL
Trooste de Here haar kinderen met de blijde wetenschap, dat zij nu mag juichen voor Gods troon. Voor ons allen is het weer een roepstem om altijd bereid te zijn.
Golden Age Club, Chatham.

Anniversaries

Zoeterwoude Grimsby
1952 1977
Hymn 411
May 1, 1977 was a memorable day for our parents
LEN & ANNE GEUZE
nee Klyn-Hesselink

when they celebrated their 25th wedding anniversary. We thank the Lord for His loving guidance in the past 25 years and pray that God will continue to bless and uphold them.

Their thankful children:
John, Henry & Leonard
9 Kerman Ave., Grimsby, Ont.
L3M 3W3.

Teachers Wanted

ONTARIO

AYLMER: The Immanuel Christian school of Aylmer, Ont. will require a teacher who will teach remedial in the morning and a regular classroom in the afternoon. Please forward applications to: William Hordyk, principal, 75 Caverly Rd., Aylmer, Ont. N5H 2P6. Tel.519-773 8476.

BRAMPTON: The John Knox Christian School of Brampton, Ont. invites applications for the primary and intermediate grades. Please contact: I Witteveen, principal, 82 McLaughlin Rd. S., Brampton, Ont. L6Y 2C7. Tel. (416) 451-3236.

CHATHAM: Chatham District Chr. Secondary school requires a teacher of mathematics for September 1977. For inquiries contact Anton Brink, principal, 90 Park Ave., E., Chatham, Ont. N7M 3V4. Tel. 1-352-4591 school, 1-519-354-9348 home.

THUNDER BAY: Thunder Bay Chr.School requires a teacher for grade 4 for Sept.1977. For inquiries contact: P.Zandstra, secr., R.R.#3, Thunder Bay, Ont. P7C 4V2. Tel. 807-939-2377.

Abbotsford Christian School

needs Junior High teachers in

Science/Math
and
Home Economics/Commercial

We are also looking for a
Principal for our Junior High
who would teach part-time
as well as someone with interest and ability in vocational subjects

If you are interested in serving in a growing school system, please contact Mr.J.Kampman, P.O.Box 175, Abbotsford, B.C. V2S 4N8.
Tel.604-859-5167(school), 853-1209(res.)

Toronto District Christian High School

invites applications for a teaching position in

Biology

Please send all applications to:
Mr. H.J.van het Veld, principal
Toronto District High School
Box 527, Woodbridge, Ont., L4L 1B3

Teachers Wanted

ONTARIO

LISTOWEL: Listowel Chr.School is in need of a teacher for grade 3 and 4 commencing September 1977. For information write or phone the principal Mr. Arnold Deelstra, Box 151, Listowel, Ont., 3A0 N0G, Ph. 519-291-3086 or 519-356-9056 home

WILLOWDALE: The Willowdale Christian school requires a grade 7 and a grade 8 teacher on approximately half-time basis for the 1977/78 academic year. Please direct inquiries to: Mr.N.Vandoren principal. Tel.(416) 222 1711 (school) or 222-7419 (res.)

ALBERTA

NEERLANDIA: Neerlandia school invites applications for Christian teachers for the following openings: Social Studies-Science for Grades 7-10; Phys.Ed.- Music for Grades 1-10; Grade 2 & 3 classroom teacher. Please write or phone collect to John Piers, Princ., Box.89 Neerlandia, Alta. T0G 1R0. Ph.1-403-674-4308.

RED DEER: The Red Deer Christian school invites applicants for teaching position in combined grades 7 & 8. Major concentrations in Math. & English. Also part time French position available. Please send applications and inquiries to the principal Mr.K.Steenwyk, 14 McVicar Street, Red Deer, Alta. T4N 0M2

BRITISH COLUMBIA

RICHMOND: The Richmond Chr. School invites applications for a teaching position in a grade 5 and 6 combination. Send applications to Mr.G.Dijkstra, principal, Richmond Chr.School, 8180 No.2 Rd., Richmond, B.C. V7C 3M3, or phone (604) 277-9252.

SMITHERS: As of April 15 Smithers Chr.School requires a junior high math-science teacher and a primary teacher for 1977-78. Please phone: Glen Ewald, princ. at 604-847-2186 for further details.

Classified Advertising

Teachers Wanted

BRITISH COLUMBIA

CHILLIWACK: Chilliwack Elementary Christian School invites applications for experienced teachers for the school year 1977-78. Send resume to Mrs. G. Hogeterp, 9800 McNaught Rd., Chilliwack, B.C. V2P 6G2.

CHILLIWACK: Timothy Christian School, 50420 Castleman Rd., R.R.2 Chilliwack, B.C. We have a Grade 9 teaching vacancy at Timothy Christian School for the next school year. The school has 225 students, a staff of 8 full-time and 3 half-time teachers, and is supported by the Netherlands Reformed congregations. We are looking for an experienced teacher, dedicated to Christian instruction. Salary and course assignments will depend on educational background and teaching experience. Anyone interested in further information or in applying for this Grade 9 teaching position, please write or call: James W. Beeke, principal, 10435 Mc Grath Rd., Rosedale, B.C. (604) 794-7109. Rev. A.W. Verhoef, 26 Woodbine St.S., Chilliwack, B.C. V2P 5S4, (604) 795-9075

DUNCAN: The Duncan Chr. School Board invites applications for a part-time Grade 5 teaching position, 5 mornings per week, beginning Sept. 1977. Please send your letter of inquiry and/or applications to the principal Mr. H.J. Bultuis, 1031 Chaster St., Duncan, B.C. V9L 2K8. Call: 604-748-9725, and school 604-746-5341

LANGLEY-SURREY: The Shannon Heights Chr. School (Langley-Surrey, B.C.) has an opening for an intermediate teacher for the 1977-78 school year. Please send inquiries and applications to the secretary Mrs. R. Terpstra, 17885-40th Ave., Surrey, B.C., V3S 4N8 or call 604-574-7502.

TERRACE, B.C.-Centennial Chr. School is in need of two teachers for the lower grades. If interested in meeting a challenge in an area of potential growth in the community, contact Mr. Richard Mills, princ. Centennial Chr. School, Box 317 Terrace, B.C. (604)-635-6173.

MANITOBA

WINNIPEG: Calvin Chr. School invites applications for the position of math and science teacher for grades 7, 8 and 9, commencing Sept. 1977. For information write: Mrs. G. Bakker, Box 44, Station F, Winnipeg, Man. R2L 2A5.

Help Wanted

The Bethesda Christian Society for the retarded in B.C.

Satchel Road, Matsqui, B.C. invites applications to fill the position of

Female Supervisor

Nature of work: Supervise four semi-handicapped people in assisting mentally retarded youngsters at summercamp and at dayschool activities.

Time: July 1 - Aug. 31, 1977

Location: Thetis Island, B.C. Surrey, B.C.

Qualifications: - Leadership qualities - Christian outlook - Experience in working with retarded - Cheerful personality **Attractive Salary**

Inquiries:

Mrs. H. Van Huizen, 4986-205A St., Langley, B.C., V3A 5P9 Phone: 112-604-530-5286.

Employ Wanted

High school girl, 16 years old, would like summer job as mother's helper or something. J. Borger, R.R.#1, Cookstown, Ont. 458-4502.

Employment wanted for two teenagers, age 15, as a summer job. Some farming experience, willin g to do anything, preferably in Alberta. Phone: 634-6054, 477 Springbank Cresc., Burlington, Ont. L7T 2W8.

Help Wanted

Help wanted to work in **greenhouse operation**, various tasks required, concerning growing of plants. Apply: Creekside Gardens, Box 25, Jordan Station, L0R 1S0

Grower with management abilities needed for a modern greenhouse operation. Crops grown are potums, cutmums, and commercials. A good salary and house available. Due to expansion more help will be needed soon. Aldershot Greenhouses Ltd., 1135 Gallagher Rd., Burlington, Ont., L7T 2M7, phone 632-9272.

Needed for fruit wholesale **2 RESPONSIBLE PERSONS** with chauffeur's license. Please contact E. Jagt, 457 Main W., Grimsby, Ont. Tel. 945-8155.

BETHESDA PROGRAM DIRECTOR COMMUNITY MENTAL HEALTH CENTER

Responsibilities include:

PROGRAMMING COORDINATION BUDGETING

LONG-RANGE PLANS EDUCATION-REVIEW

QUALIFICATIONS: Masters Degree w/8 yrs exp. - 4 Administration Ph.D. 6 yrs., exp. 3 Administration.

Send resume to: Bruce Hoeksema, Personnel Director Bethesda Hospital and Community, Mental Health Center, 4400 East Iliff Avenue, Denver, Colorado 80222. Tel. (303) 758-1514. An equal Opportunity Employer M/F

Unemployed or unhappy

with present job? Midwest based Chemical Company expanding internationally offers unique opportunity for progressive individual. No relocation required, training provided. Write to Box 4178, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2M 4L3.

Personal

Christian Reformed girl, going to Mohawk College in Hamilton, Ont., in Sept. 1977 seeking a girl to share an apartment with. Please write to J. Smids, 1563 Mills St., Sarnia, Ont., N7S 3P1.

Dutch Canadian widower, early 50, Chr. Ref., interesting in many subjects, self employed, financially secure, would like to meet lady (not divorced) with some business background, 40 years or older, in order to start live all over again. Please send letter to #4167, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3

Girl, 15 years old, would like a place as mothers helper in Christian family for the summermonths in Ontario. Letters to no. 4177, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3

Dutch-English speaking Christian gentleman, age 69, in South W. Ontario, wants housekeeper, age 45-60 Own house and car. Please send letters under number 4179, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3

Widower, 75, Christian Reformed, in good health, owns house in centr. Alberta, financially independent, wants contact with a Dutch-Canadian widow, preferably Christian Reformed. Purpose: a re-marriage which provides meaningful companionship. Please write to: Box # 4180, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3

Rent a Car

Planning to visit Europe?

Why not take a leisurely tour by car from **Lokhorst auto's**. At lowest rental rates. For rates write: Egbert Ankersmit, 10 John St., Vineland, Ont. L0R 2C0. Ph. 416-562-5482.

Travel

If you want to see the **HOLY LAND** this is your chance

After April 1, 1977 all airlines have rewritten their fares. If you want to see Israel for less than \$1,000 you must join Rev. and Mrs. Van Harmelen on their tour to Israel from **Oct. 18-27, 1977**

Ask for a flyer, which will be printed soon, from Rev. J. Van Harmelen, 550 Leinster St., Woodstock Ont., N4S 7G8

Ministers wanted

SMITHVILLE: Any minister of the Chr. Ref. Church vacationing in the Niagara Peninsula in July or August, and would be willing to conduct a worship service in the CRC, Smithville, please contact the clerk Mr. Fred Slotman, 169 West St., Smithville, Ont. L0R 2A0. Tel. (416) 957-7053.

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editor: Pete Layer



LET'S PLAY CHESS

Editor: Pete Layer

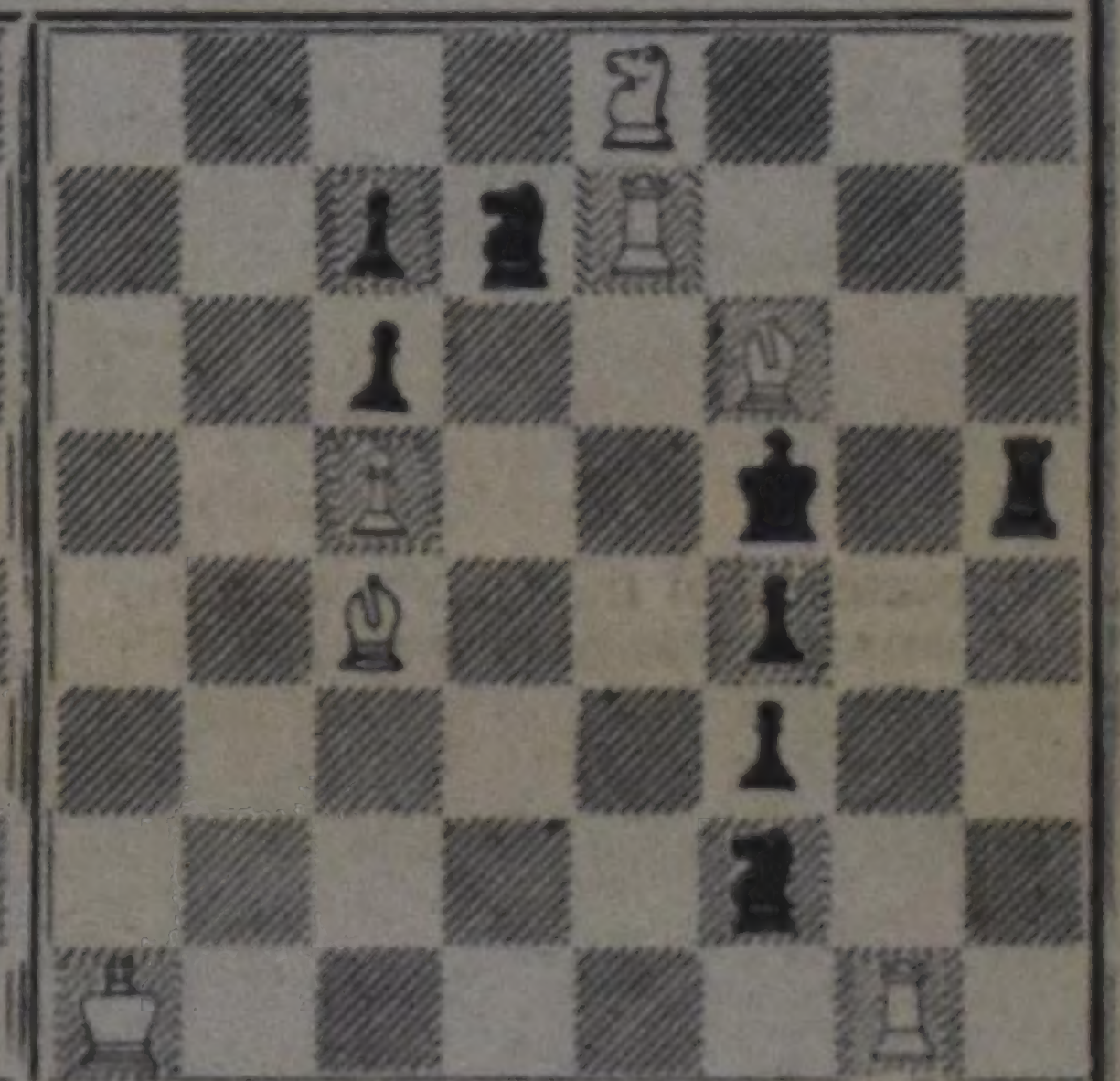
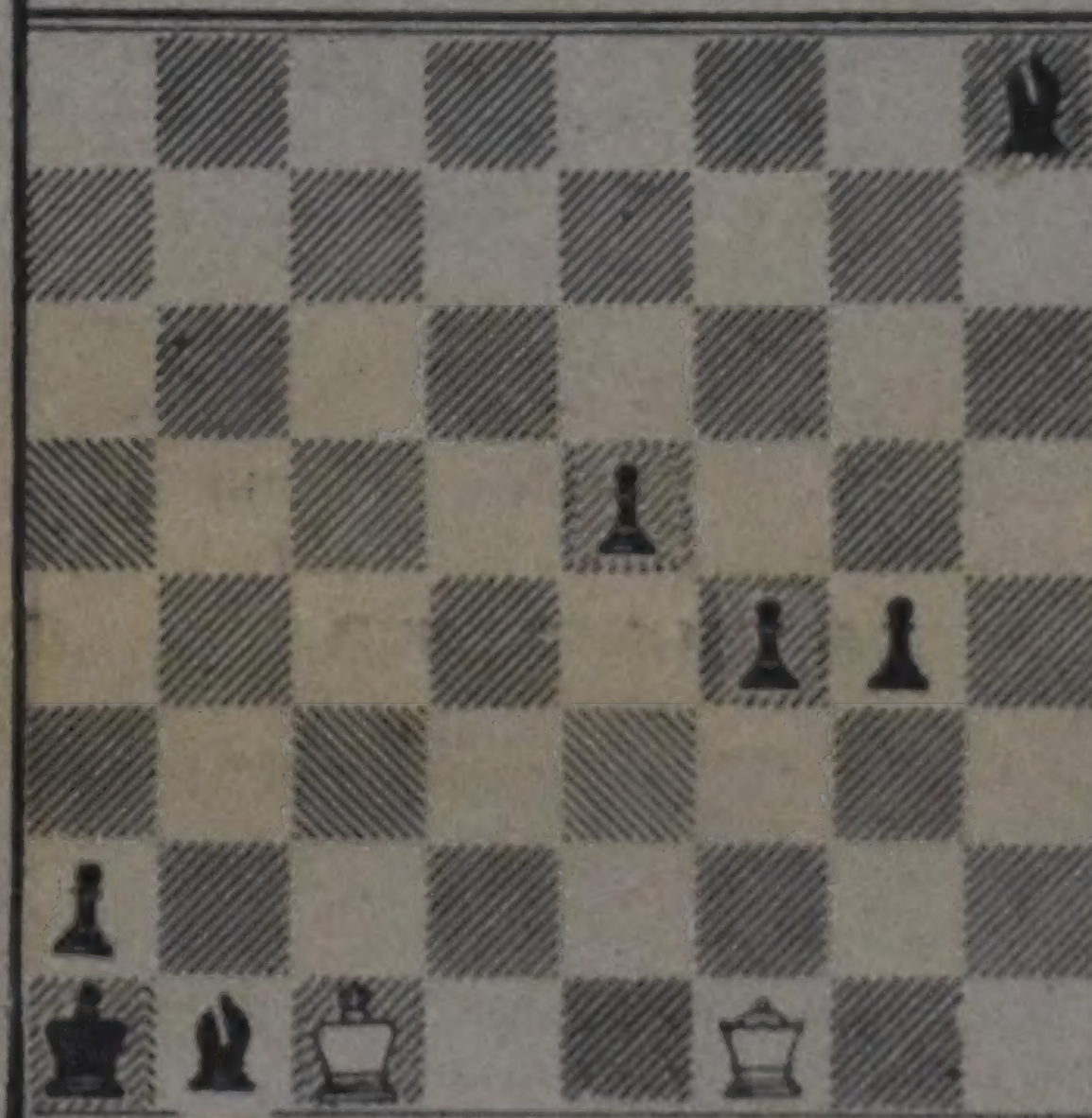
FIRST SERIES OF PROBLEMS IN MAY

#699

#700

E. M. H. Guttman, Germany, 1960
7

B. B. Laws, England, 1896
8



3 mover
NOTES:

It seems that neither author wished to confuse solvers with many complicated ideas. I hope you will enjoy the variations. You may jot down the full solution for #699 and the key and threat, if any, for #700.

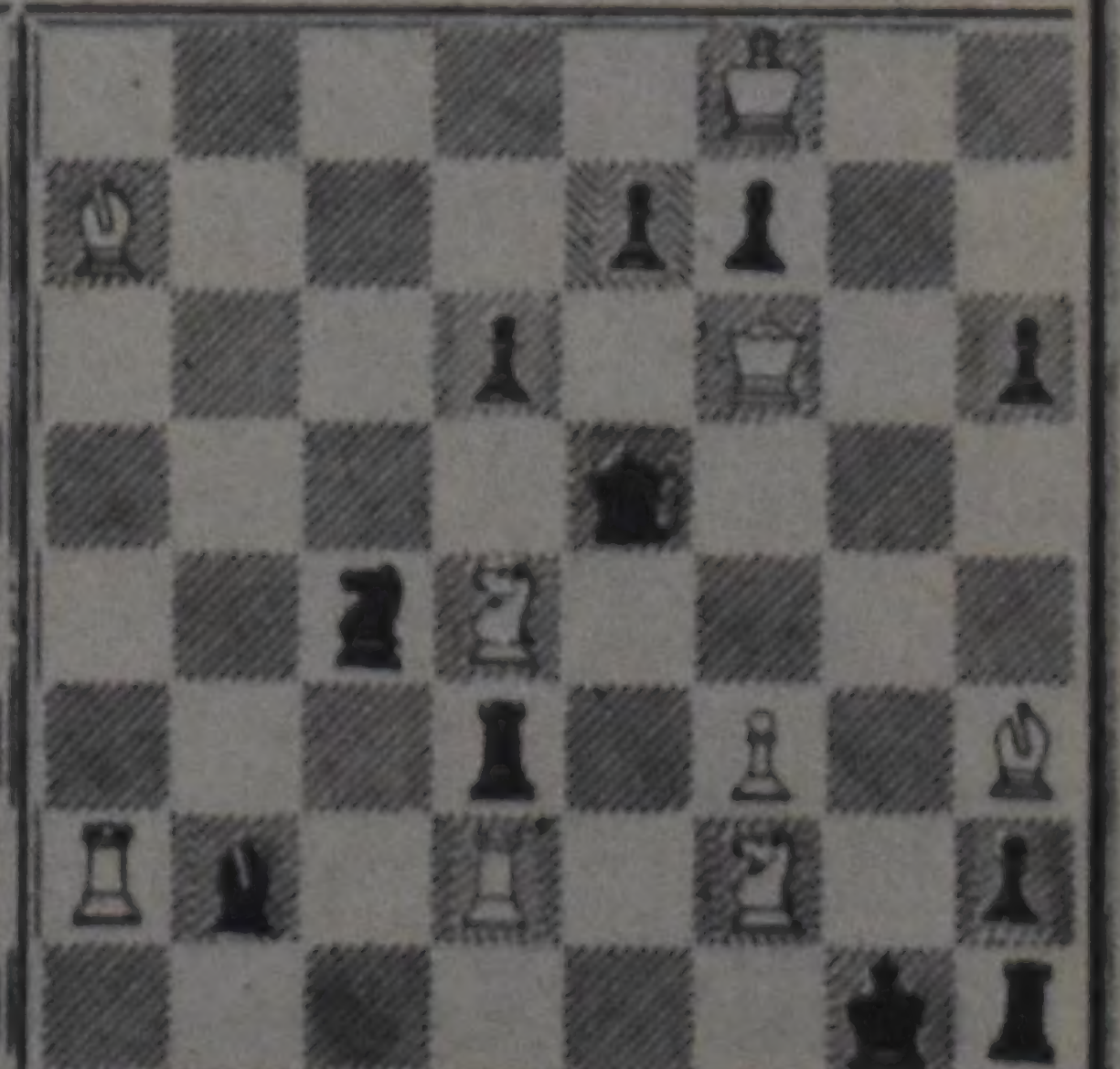
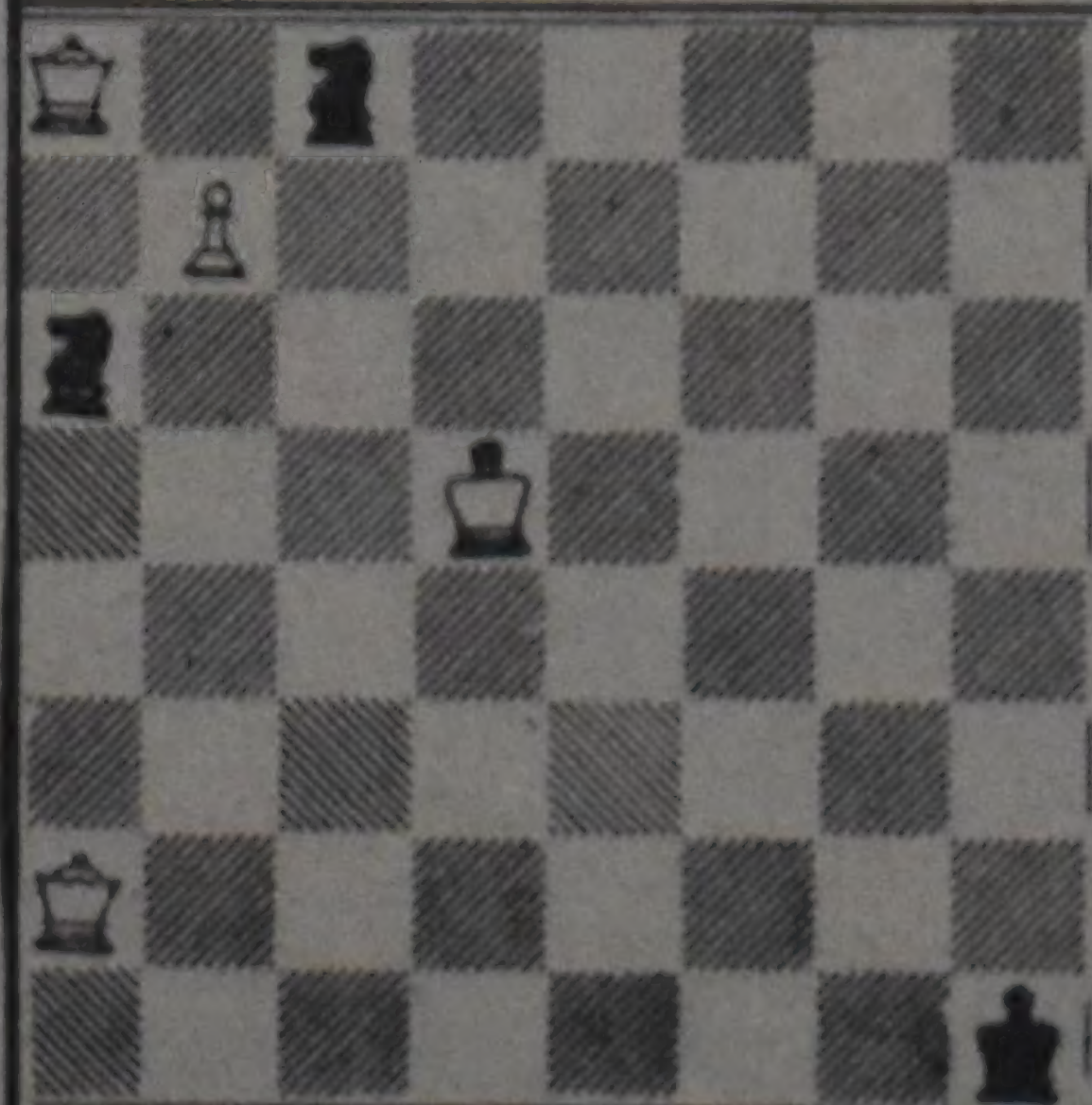
SECOND SERIES OF PROBLEMS IN MAY

#701

#702

W. Speckmann, Germany, 1956
3

R. G. Ponomarev, Russia, 1946
11



3 mover
NOTES:

1. Problem #701 may need three Queens to get that lonely King checkmated! Two Queens are already on the board, which is not really allowed in a problem unless it can be proved which piece is a promoted pawn. Some authors have composed absurd problems with nine White Queens on the board mostly to show the necessity of this rule. Mr. Speckmann needed the extra Queen to stay within the 7-piece maximum limit for the problem to be called a miniature.
2. The two-mover, #702, is of the usual type. Please give the key and threat, if any.
3. The deadline to the May problems #699-702 is June 20, 1977, and five days later for those who live outside Ontario. If there are any readers who would like to solve but get the paper too late to comply with the deadline, please drop me a line and I am sure we can arrange something.

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25th Anniversary Celebrations

Sunday May 29

Special Anniversary Services at 10 a.m. and 7 p.m. in the Mount Hamilton C.R.C. cor. Stone Church Rd. & Upper Wellington, Hamilton, Ont.

Monday May 30

A special program & fellowship will be held Monday evening 8 p.m. in the Mount Hamilton C.R.C.